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NATIONAL COUNCIL

OUTLOOK

NOVEMBER 1956

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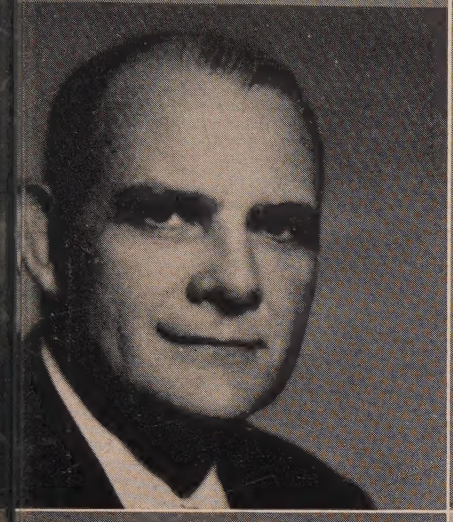
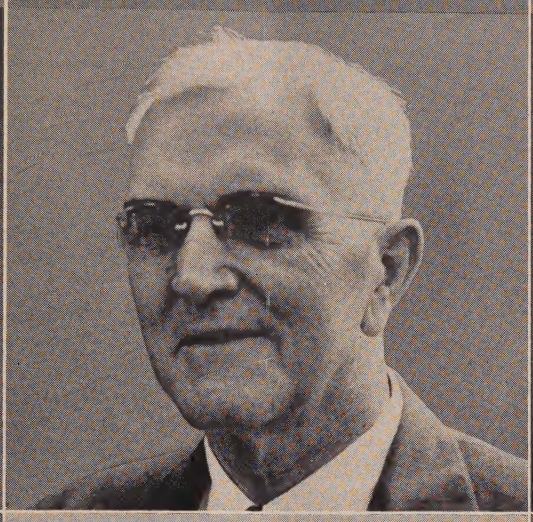
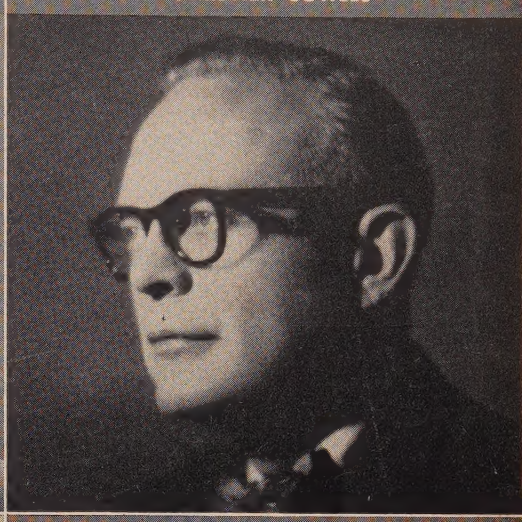


J. W. BEHNKEN



GARDNER COWLES

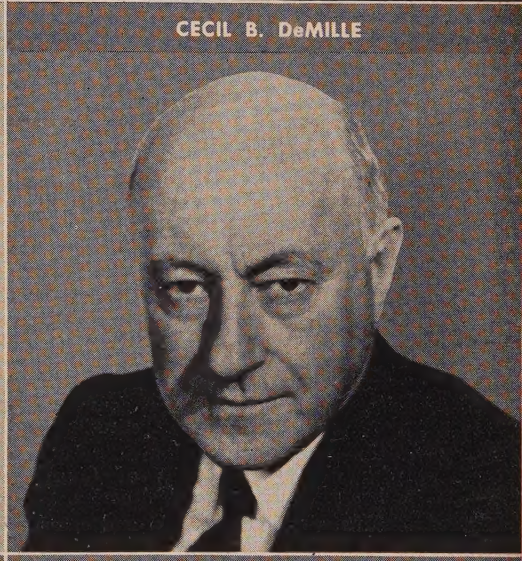


DWIGHT D. EISENHOWER

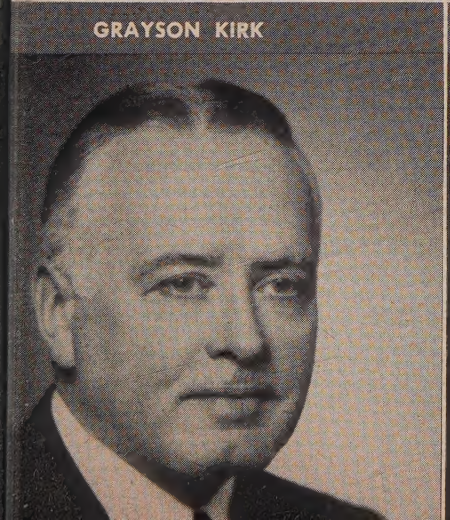
Is the Religious Revival in the U. S. Real?

Answers by 34 Religious and Civic Leaders

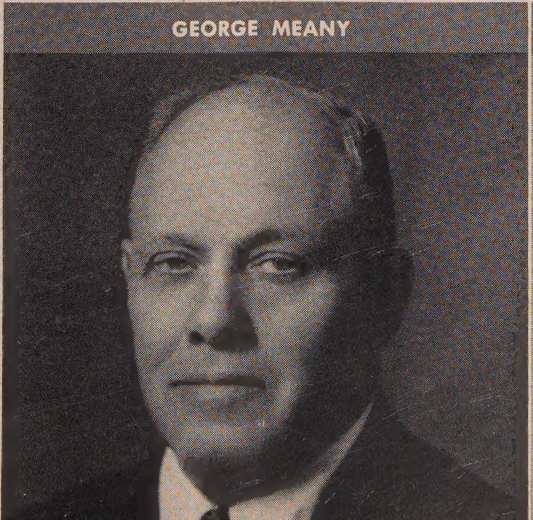
CECIL B. DeMILLE



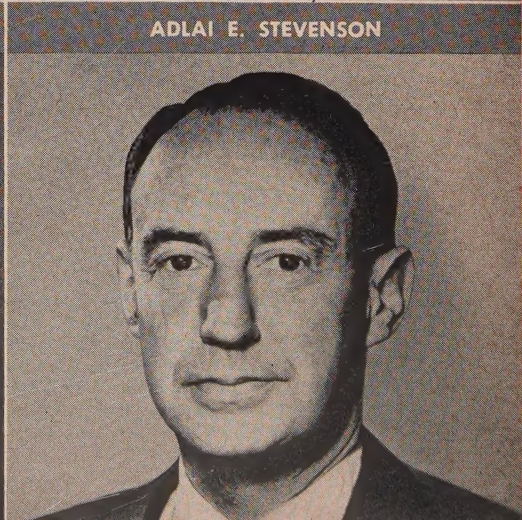
GRAYSON KIRK



GEORGE MEANY



ADLAI E. STEVENSON



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover shows a few of the religious and civic leaders who replied to our request for their comments on the significance of church membership figures and the revival of interest in religion. The 34 who replied range from the President of the United States to leaders in such fields as labor, motion pictures, publishing, higher education, religion and politics.

The symposium begins on page 4.

Vol. VI. No. 9, November 1956

National Council OUTLOOK

Publication of the
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical and Reformed Church
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Reformed Church in America
Religious Society of Friends of Philadellphia and Vicinity
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Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Editorial Contributors: Russell Stevenson, *The Forgotten Ones;* T. K. Thompson, *Are Americans Generous?*

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Goods, God and Gratitude

A Thanksgiving Message

By Eugene Carson Blake

President of the National Council of Churches

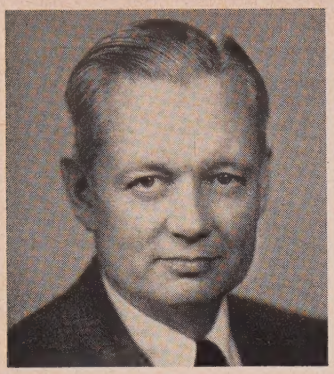
Which is worse? Is it worse to have much for which to be thankful and to know no God to thank or to be so poor in the good things of life that resentment and bitterness fill your heart instead of gratitude? The familiar Scottish poem by Robert Burns presents a similar dilemma:

"Some hae meat and canna eat,
And some wad eat that want it;
But we hae meat, and we can eat,
And sae the Lord be thankit."

To be truly grateful at Thanksgivingtime there are at least three essentials: (1) meat, (2) digestion and (3) God. Or perhaps it is better to put it more generally. To be truly grateful a man needs some goods, whether material or spiritual, a thankful heart, and God to thank. Most Americans have much to be thankful for but many lack the grateful heart because they do not know the God from whose bounteous hand all good things come.

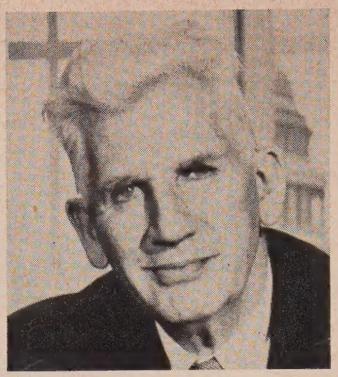
For this reason the first and central task of the Christian Church is to preach the Gospel and make known the goodness of God. According to the Gospel, this divine goodness includes the riches of a fertile earth and the joys of human love and friendship, and it is climaxed by the best gift, Jesus Christ, the Savior. What is sadder than a man, full of goods and yet unhappy because he has no God to worship?

But in many parts of the world the problem is poverty of goods as well as poverty of spirit. The Christian Church has always known that it is embarrassing to preach Thanksgiving to hungry men. For this reason Church World Service calls upon all Americans to give at the Thanksgiving Season in order to "share-our-surplus" with the hungry in 28 nations of the world. Each dollar you give will move 100 pounds of nourishing food to those who will be hungry without it. Surely this is the way for Christian Americans to celebrate Thanksgiving. In this way the Gospel is both truly preached and truly practiced.

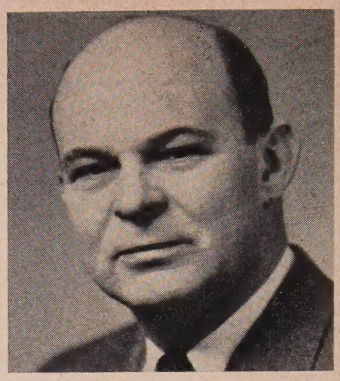


Sherman Adams

Bishop Charles W. Brashares



Senator Paul H. Douglas



Dr. Truman B. Douglass

Is the Religious Revival in the U.S. Real?

34 Religious and Civic Leaders Reply

By FLETCHER COATES

A REPRESENTATIVE cross-section of the nation's leadership in religious and civic affairs was invited by the OUTLOOK to take a searching look at a major phenomenon of our mid-century era—the upsurge of interest in religion.

Fifteen clergymen and 19 laymen, including President Eisenhower and Adlai Stevenson, responded to the mailed questionnaire, and many came up with fresh answers to:

Is the resurgence a real revival?

What is its cause?

Is it really affecting individual lives, improving the moral tone of society at home, or changing America's influence around the world?

Laymen were generally more hopeful about the meaning of the revival than were leading clergymen.

Said President Eisenhower: "A growing concern for religion gives hope that our concern for the welfare, the freedom and the dignity of our fellowmen in America and around the world is also growing."

Presented with new national church statistics along with the questionnaire, the President said further:

"It is heartening to see so many Americans supporting the faith which lies at the bed rock of our society."

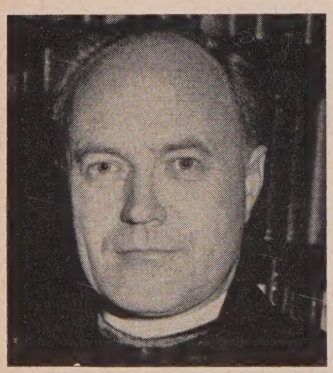
Mr. Stevenson sees rising U. S. church memberships as proof that "amid the tragic world events of recent history, anti-religious philosophies have lost much of their appeal."

"This interest in religion provides . . . a great opportunity for this to become an age of faith," Mr. Stevenson said. "But," he cautioned, "the test of a religious revival lies in what it produces in uprightness of personal life and justice in society. The struggle to make the religion of our lips into the religion of our heart is never-ending, and we must continue that struggle in the midst of this great and encouraging outpouring of religious interest in America today."

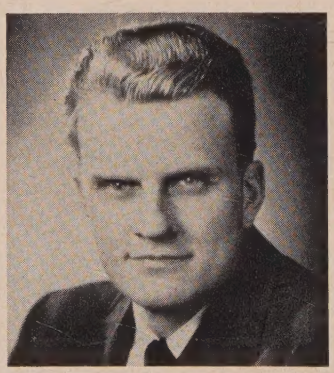
Other laymen who responded with opinions included Vice-President Richard Nixon, Vice-Presidential candidate Estes Kefauver, Hollywood producer Cecil B. DeMille, *Look* publisher Gardner Cowles, labor leader George Meany, Senator Herbert Lehman, Eleanor Roosevelt, Governor Averell Harriman of New York, Governor Arthur B. Langlie of Washington, presidential assistants Sherman Adams and Harold E. Stassen, President Nathan M. Pusey of Harvard University, President Grayson L. Kirk of Columbia University, Senator Paul H. Douglas of Illinois and Governor Goodwin Knight of California.

Among leading clergymen in the symposium were Dr. Billy Graham, famed evangelist; Dr. Norman Vincent Peale, author of "The Power of Positive Thinking"; Dr. Eugene Carson Blake, president of the National Council of Churches; Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church; Methodist Bishop William C. Martin, former National Council president; Dr. J. W. Behnken, president of the Lutheran Church—Missouri Synod; Dr. Liston Pope, dean of Yale Divinity School; Methodist Bishop G. Bromley Oxnam; and Dr. Earle B. Pleasant, national director of Religion in American Life.

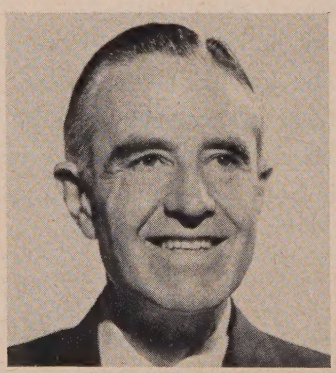
The survey, in effect a symposium by



Dr. Edward L. R. Elson

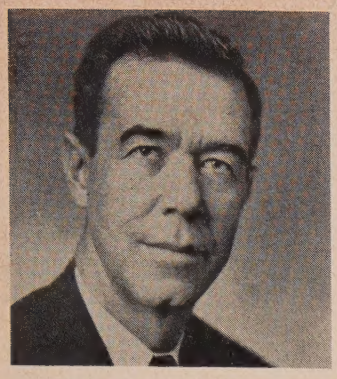


Dr. Billy Graham



Governor Averell Harriman

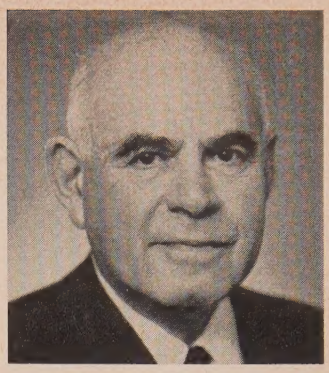
Senator Estes Kefauver



Bishop Gerald Kennedy

Governor Goodwin J. Knight

Governor Arthur B. Langlie



Senator Herbert H. Lehman

mail, listed outstanding statistical gains as reported by the Yearbook of American Churches, annual compilation published by the National Council of Churches. Typical gains since World War II were those reported for the past year: a new record total of 100,162,529 church members, up 2.8 per cent; new high Sunday school enrollments of nearly 39,000,000, up 3.4 per cent; high gains in church construction, and total pastors with charges; per capita contributions of $48.81 annually, up seven per cent.

Among the questions were: Is the resurgence of religious interest a real spiritual awakening? What is its cause? Is it leading to the betterment of individual lives? What effect is it having on the nation's life, on America's influence abroad?

Accepting the resurgence of religious interest as a fact, virtually all warned against complacency. Most believed that the current "boom" is no real spiritual revival in the old-fashioned sense—at least not yet. Some were skeptical that it would develop this way.

As to the cause of the resurgence of religious interest, opinions varied. Among those given were "the inner loneliness of modern man," fear of the H-bomb, fear of the rise of Soviet Russian power, disgust and disillusionment with materialism and "gadget worship," the effect of two world wars; discussion of life on other planets, hunger for absolute meanings in life, the search for personal peace of mind and peace with justice in the world.

As to where the religious revival is going, many felt it is squarely up to the churches and synagogues to take the lead. Given this lead, the majority believed a true spiritual reawakening may be in the offing that would bring about higher social morality and even reform of social evils. If strong enough, the movement might, some felt, persuade the rest of the world into ways of peace with justice.

Following are excerpts from many of the replies, arranged alphabetically:

SHERMAN ADAMS, Washington, D. C., Assistant to President Eisenhower:

"While the figures on church membership are indeed impressive, those on enrollment in Sunday school are even more so. It is most heartening that so many young people are today receiving a grounding in religion. These young people are America's future, and their religious training today gives promise of an ever-growing realization of the spiritual foundation of our society. And as America grows spiritually, so grows its influence for peace throughout the world."

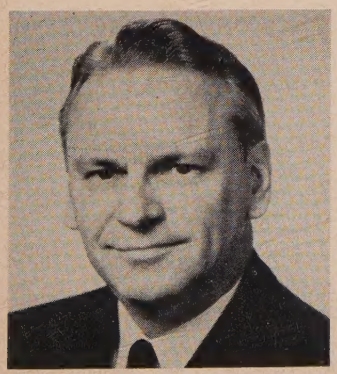
DR. J. W. BEHNKEN, St. Louis, Mo., president, Lutheran Church – Missouri Synod:

"There is no doubt that there is a renewed interest in religion in America. Two world wars, development of the H-bomb, the growth of power in Russia have all filled many people with fear and foreboding of the future. Science . . . has failed people as a god . . . Now (people) are beginning to look to a Higher Power for help . . . are seeking God in the church.

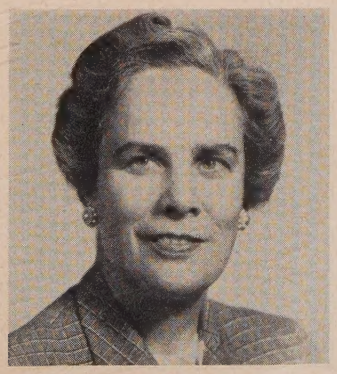
"I do not believe that there are at the moment many deep religious convictions among these seekers. The people are still in the state of seeking . . . They are in a much more receptive mood when our lay people call on them."

DR. EUGENE CARSON BLAKE, Philadelphia, Pa., stated clerk of the Presbyterian Church in the U.S.A. and president of the National Council of Churches:

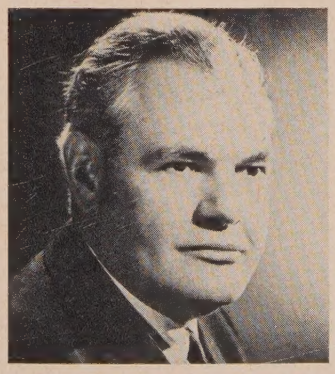
"That there is a boom in religion, none will deny. The evidence is overwhelming . . . The confusion and frustration of the twenties and thirties are being replaced by a robust faith. Everybody seems to be interested in religion . . . But now a new question arises. The old question, 'Can I believe?' has given way to the new, 'What shall I believe in?' . . . There is a danger, however, that many may be coming into the church in search of security, survival, health and peace. Good as these values are, they become evil when they are lifted to the highest place and made into objects of man's ultimate concern. They then become idols and their devotees fanatics. Then religion is just a fad . . . and our faith but a shadow . . . I will, however, make this prediction: The religious boom in our country, guided by a competent and dedicated ministry, will not lead many Americans to bow down before (these) idols. I believe the churches, in increasing cooperation with each other, will lead most



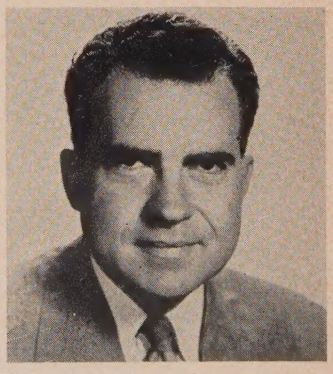
Bishop John Wesley Lord



Mrs. Oswald B. Lord



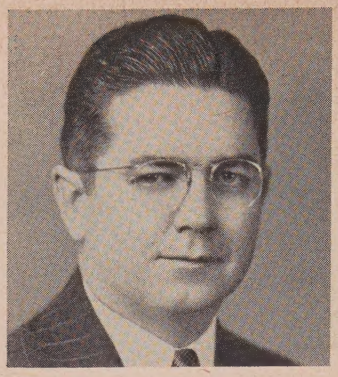
Bishop William C. Martin



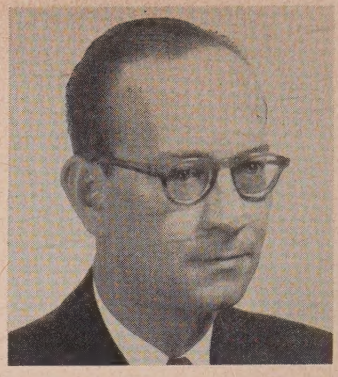
Vice-President Richard Nixon

Bishop G. Bromley Oxnam

Dr. Norman Vincent Peale



Dr. Earle B. Pleasant



Dr. Liston Pope

of us to a fuller knowledge of God . . . The crucial question remains: 'What kind of God will you serve?' "

BISHOP CHARLES W. BRASHARES, Methodist Bishop of the Chicago, Ill., Area:

"Undoubtedly there is an increase in interest in religion . . . but there are still 63 million people outside the church, and they, too, are on the increase . . . A great many of today's forces may condition people to turn toward religion. The loneliness of people in our vast cities . . . constant discussion of possible life on other planets . . . a growing realization that much of the practice of religion is mental hygiene . . . Yes, there is an increased interest in religion but we are just beginning to take seriously its practical implications for welcoming a new world at peace, saved from the results of our sinning."

GARDNER COWLES, New York, editor *Look* magazine:

"The upsurge of religion as reflected in increased church membership can mean but one thing—people are afraid to continue going through the complexities of modern life without an abiding faith in some sort of Supreme Justice which can right the wrongs that man has perpetrated against man . . . With the multiplication of nuclear weapons the end of the world, as we know it, is a frightening possibility. Without religion, it would be a probability . . . Explosive population increases, expansion of the networks of communication, dwindling food supplies, the threat of wars —all point up the necessity of working out a common salvation before it is too late . . . Unless the world kneels in prayer, it will kneel in slavery."

CECIL B. DEMILLE, Hollywood, Calif., motion-picture producer:

"Church membership is a good thing; and the increase in it is welcome news. The fact that more than 100,000,000 Americans now profess affiliation with some church means that many Americans are, in greater or less degree, at least open to the divine message and the divine challenge of which the churches are the instruments. It gives ground for encouragement; but not for complacency. Rather is it, in turn, a challenge to the churches and to their members, to seek now in depth what we have achieved in size, to make this America, in deed as well as in name and in the full meaning of those meaningful words, 'one nation under God.' "

U. S. SENATOR PAUL H. DOUGLAS, (Dem.) of Illinois.

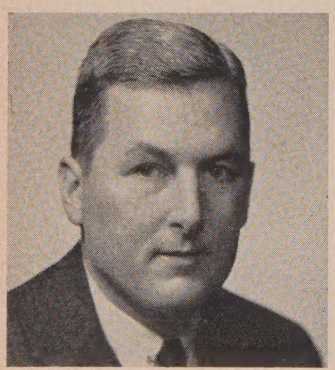
"The increase in church membership . . . is most interesting. But is there a real growth in the awareness of the fatherhood of God and the brotherhood of man? Is our reputed deepening of faith accompanied by a real extension of good works? Are the principles of love and justice and mutual assistance and mercy more extensively applied? Is our personal, family, community and national life markedly better?

I do believe that as individuals, as members of religious groups, in our vocational pursuits and as citizens we are still far from meeting the stern demands of our religious teachings. Despite the great gains of the last 25 years, ignorance, poverty, disease, prejudice, racial discrimination, narrow-minded nationalism and selfish materialism remain . . . Until greatly reduced, these blights on human life warn us against any complacency . . .

"We may properly rejoice in growing church membership rolls . . . but I hope we shall not cease to strive for, and the church will not rest content until we achieve, the quality of life to match our highest religious ideals."

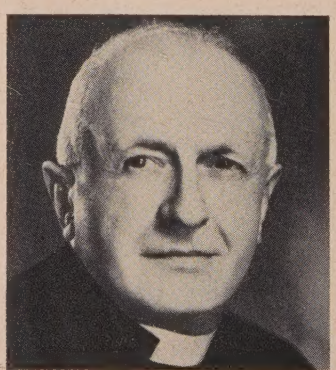
DR. TRUMAN B. DOUGLASS, New York, executive vice-president, Congregational Christian Board of Missions:

"There are signs—and they are hopeful for the future—that the growth of the church is not evidence of turning toward a superficial religion but of revolt against some of the superficial creeds that have ruled our contemporary world, against the slavery of craven conformity to that world—and a hunger for meanings and fulfillments that are more real than it is able to offer. The church that is able to respond to this new quest for the real has the future before it, and carries much of the hope of man's future in its keeping . . . The great world of outward accomplishment would collapse without trust between man and man, the covenants that are made and kept, the loyalties that are not abandoned when they become costly, the capacities for selfless devotion, the hopes without which men's souls wither and die. Upon these gifts the



President Nathan M. Pusey

Mrs. Franklin D. Roosevelt



Rt. Rev. Henry Knox Sherrill

Honorable Harold E. Stassen

Mrs. Theodore O. Wedel

common life depends. And for these gifts the world looks to the church . . . It is because many persons are newly aware of this truth . . . that many are turning with new seriousness and commitment to the church."

PRESIDENT DWIGHT D. EISENHOWER:

"The new national figures on church membership and benevolence are impressive. It is heartening to see so many Americans supporting the faith which lies at the bed rock of our society.

"A growing concern for religion gives hope that our concern for the welfare, the freedom and the dignity of our fellowmen in America and around the world is also growing."

REV. EDWARD L. R. ELSON, minister, National Presbyterian Church, Washington, D. C.:

"The continued expansion of the church membership rolls is one of the evidences of a real spiritual awakening. It is too early to determine how permanent its influence or how radical its final impact may be. The potency of the revival . . . arises not out of conspicuous personalities or even in theological institutions as have some earlier revivals, but rather in the churches themselves. The churches have scarcely been more effective than they are in America today . . . If some say (this revival) is not socially redemptive, it should be noted that moral and social amelioration has generally followed the impact of a revival of personal conversion."

DR. BILLY GRAHAM, Montreat, N. C., noted revivalist:

"There is no doubt that we are experiencing the great religious renaissance in American history. However, there seems to be little evidence of increased personal morality, though there seem to be more and more encouraging signs of a deepening here and there and of a willingness for total commitment to Christ as personal Lord and Savior in many individual lives. However, to become a church member in America is easy, too easy! Unfortunately, many are challenged to join the church without a prior challenge to repent and be converted to Christ . . . If every church member were committed to Christ, I doubt if we would be having the racial violence, the unbelievable crime in our cities, the high divorce rates, the terrible slum areas and many other social problems . . . To sum it up, I would say that in one sense there is a great religious renaissance, but as yet it seems to have had little effect on the basic social problems of America. It must be remembered, though, that in the Wesleyan Revival of the 18th century there was a time lag of nearly a quarter of a century between the preaching . . . and the impact on the social life of Britain. Therefore, we cannot give up, but must press on with hope . . ."

GOVERNOR AVERELL HARRIMAN of New York:

"More than 100,000,000 church members for the first time in our history (is) proof that the religious upsurge going back to World War II is continuing. I am particularly impressed that Sunday school enrollments during the year rose to a record. . . . The health, happiness and progress of a society depend upon the vigor of its spiritual life, and it is plain that our young people in increasing numbers are getting the religious training and inspiration that create good citizenship and fruitful living."

SENATOR ESTES KEFAUVER (Dem.) of Tennessee:

"I have done a great deal of traveling in all parts of our broad country recently. I have had constantly impressed upon me the increasingly important role that religion seems to be playing in the lives of so many Americans. Although the (encouraging statistics) are important, I am sure that the really important thing is the impact of religion upon the hearts and minds of (people) . . . In the long run the spiritual strength of the American people may play the deciding role in the so-called Cold War."

BISHOP GERALD KENNEDY, Methodist Bishop of the Los Angeles Area:

"The present evident revival of interest in religion indicates a disillusionment with the secular spirit and a rather wistful turning of the eyes in the direction of religion . . . If we cannot convert this mood into a true spiritual awakening, the fault is ours. I am concerned lest the church in America should lack the evangelistic fervor necessary to lead a seeking generation into the Kingdom of God. There have been few generations in which the church has been weighed in the balance as it is being weighed today. I doubt that there has

Bishop Hazen G. Werner

ever been a generation in which the church has had a greater opportunity to affect so profoundly the life of the nation and the world . . . I think we are coming to realize that (Christianity) is the most practical realism. When enough of our preachers and laymen believe this enthusiastically, we will witness a revival with power."

DR. GRAYSON KIRK, New York, President of Columbia University:

"The increase in religious interest and activity in our land is, of course, a matter of vital importance to our national future. It is not surprising that we are (also) witnessing a revival of interest in higher education more significant and more widespread than ever before . . . In our nation where freedom is a cherished ideal—though yet far from wholly achieved—it is wholly natural that religion and education should complement each other."

GOVERNOR GOODWIN KNIGHT of California:

". . . Even more encouraging than the cold statistics is the indication that this trend appears to be substantial and lasting. They represent a growing social consciousness in our nation. The fundamentals of human dignity, individual responsibility and concern for the needs of others less fortunate than ourselves are gaining strength . . ."

GOVERNOR ARTHUR B. LANGLIE, of Washington:

"The increased membership and unprecedented church construction means a dynamic appreciation of spiritual values. It would be wrong, however, for Christians to judge the spiritual strength of our nation by (this). The force of the Gospel is not determined by members alone but by consecration . . . It was a little group of dedicated people who 'turned the world upside down.' Let us be encouraged then by this pres-

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The Council's Global Concerns—

General Board Considers China, The Soviet Union, The Middle East

IF THE September business meeting of the National Council's General Board can be called an accurate indicator, then it is plain that a goodly segment of Protestant thinking these days is global in scope.

Meeting in the nation's capital for the second time in the Council's history, board members reviewed and discussed points of Christian concern in the Soviet Union, Hungary, China and the Middle East. And they came to the business sessions, at the Willard Hotel in Washington, fresh from a searching panel discussion on where the churches fit in "America's program of world neighborliness."

Of most moment, perhaps, were the insights which board members got into the state of Christianity behind East-West curtains, iron and bamboo.

The Council's policy-makers were given a picture of what has happened to Christians and their churches in Communist China, as drawn from conversations with Anglican Bishop K. H. Ting of Nanking, and relayed with precautionary interpretations by Dr. Eugene L. Smith, the Council's vice-president for the Division of Foreign Missions.

They heard that, thanks to action by Western churchmen, the Hungarian government has promised to restore the rights and privileges of deposed Lutheran Bishop Lajos Ordass.

They learned from Dr. Eugene Carson Blake, National Council president, that contacts between Christians of the U.S.A. and U.S.S.R. are by no means at an end, and that as follow-ups to the 1956 two-way visits of church leaders in both countries "specialized exchanges" can be expected in future.

Elsewhere, interest of the board ranged from refugee problems in the Middle East to the first church-sponsored study of U. S. church membership, state by state and county by county.

The church situation in China was reported to U. S. and other Western church leaders during conversations with Bishop Ting at the time of the meeting of the World Council of Churches' Central Committee, held in Hungary this summer. In recounting Bishop Ting's remarks, Dr. Smith told the board he himself had been unprepared for the "breadth and depth of the gulf that separates us from Chinese Christians in political matters." He was equally surprised, he said, at the "eagerness of their desire spiritually to build bridges of fellowship linking us together."

Chinese Christians under communism recognize that religious differences prevail with the communists, Bishop Ting related, but they refuse to be blinded "to the good deeds of the communists." The "overdue" Chinese revolution and the establishment of the "People's Republic" is today considered "more an act of God than a judgment of God," and the people think of it as a demonstration that "God does love China."

The Chinese bishop admitted that putting loyalty to the state first is a special danger in China "because of the impressiveness of the Marxist achievements." But, paradoxically to Western ears, he then added: "that danger is less in China than in the West, because the People's Government is avowedly Marxist, and the open atheism of the communists makes the issue so much easier. The fact that the communists are openly atheist means that their relationship to the church is not one of utilizing the church for their purposes." In other words, the lines are clearly drawn, he indicated, leaving it possible for Christians to "support the government in action" while recognizing "the conflict in belief." If this is naive of Chinese Christians, he added, naivete is better than cynicism.

Dr. Smith reported that Bishop Ting said the church in China has "freedom to worship, to witness, to evangelize, to publish Christian literature without censorship, to conduct Christian work among university students." Christians do not feel persecuted.

Bishop Ting said that because of the former "colonial situation" Christian theology as taught by missionaries from the West was a failure. He said in effect that Chinese Christians today welcome the severance of close relationship between Chinese churches and the mission boards because "the divorce that previously existed between Christian theology and the life of the Chinese is now gone."

Dr. Smith, in relaying these views, said it was clear that the Christians in mainland China now proceed on the basis of "two very clear assumptions: (1) that what happened in China with the establishment of the communist regime was inevitable, is creative and must be accepted with joy by all patriotic Chinese, and (2) Chinese Christian churches have found themselves

Left to right: Dr. Paul C. Payne, NCC vice-president for the Division of Christian Education; Rev. Francis H. House, associate general secretary of the World Council of Churches, and Dr. Forrest C. Weir, of the Los Angeles Church Federation.

Left to right: Dr. Eugene L. Smith, NCC vice-president for the Division of Foreign Missions; Mrs. T. O. Wedel, president of United Church Women, and Charles C. Parlin, a lay member of the General Board, chat over their coffee cups.

under God alone through their detachment from any dependence on missionary funds or personnel."

"Our political disagreement with the Christians of China is deep and broad," said Dr. Smith, "but at the same time there is a keen desire on their part for fellowship with Christians outside of China, and within such fellowship are creative possibilities which we dare not ignore." He recommended that "we seek carefully to avoid doing on our side what Bishop Ting seemed to do from the Chinese side, namely, to interpret what we do in the best possible light and what others do in the poorest possible light."

U.S.A.-U.S.S.R. Christian contacts are almost certain to be continued, Dr. Blake told the board, with the National Council helping plan visits between such groups as theological students and teachers, and women's and youth groups. He also predicted a heightened interest in the exchange of correspondence and literature on theological trends and common problems between church groups of the two countries.

Terming the 1956 two-way visit "highly successful," Dr. Blake said, "A year ago none of us was personally acquainted with any of the Christian leaders in the Soviet Union. Today relationships of good will and understanding have been established that can stand the strain of sharp differences of opinion and conviction . . ."

Apparently successful negotiations with the Hungarian government that promise the *restoration of deposed Lutheran Bishop Lajos Ordass* were another by-product of the World Council gathering in Hungary. As reported to the board by Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the World Council's Central Committee, the plan calls for the communist regime to cancel the bishop's conviction on currency violation charges and pay him indemnity for his two years of imprisonment. Restoration of Bishop Ordass' full rank and privileges by the Lutheran Church itself would follow. Dr. Fry said that he is in correspondence with the Hungarian government and expects written confirmation of these arrangements "any day."

The Arab refugee problem, involving nearly 1,000,000 homeless Arabs in the Middle East, may become the subject of a major policy pronouncement by the General Board at a forthcoming meeting. At Washington the board voted to set up a special committee to recommend "appropriate" church action to relieve the Arabs' plight. Recommendations will be based upon findings of a conference on the problem, held last May in Beirut, Lebanon, under sponsorship of the World Council of Churches.

Chaplain (Brig. Gen.) Frank Tobey, deputy chief of chaplains, U. S. Army, speaking on "The Spiritual Needs of the Armed Forces at the general board meeting."

Rev. Paul Freeland, Nashville, Tenn., who attended the conference, told board members that the plight of the Arab refugees is "getting worse, not better." Warning against "hasty" solutions, he said "it will take time to get an agreement with justice. But it ought to be possible for us as Christians to register our concern for the Arabs' welfare without being accused of anti-Semitism." Mr. Freeland is secretary for overseas relief and interchurch aid, Presbyterian Church, U. S.

The new church distribution study presentation opened for board members a wide vista that will eventually provide data on the number, distribution by states and counties, and socio-economic character of church-affiliated Americans of all faiths. Initial findings, reported in the first four of 80 bulletins to be published, showed that four states—Rhode Island, Louisiana, Mississippi and South Carolina—lead all others in church affiliation, with more than 75 per cent of their white population church-related. The District of Columbia ranks with them.

Charles Boyles, left, chairman of UCYM, has a serious discussion with Dr. Franklin Clark Fry, president of the United Lutheran Church, at the meeting in Washington.

At a press conference, Rev. Joseph W. Merchant, executive director of the Urban Church Department, said the findings may lead to important shifts in home missions strategy of the principal denominations in order to help lagging areas catch up with the national average.

The two-day meeting of the General Board also heard Chaplain (Brig. Gen.) Frank Tobey, deputy chief of chaplains of the U. S. Army, give the assurance that "strong action" is being taken to clean up "problems of immorality" in the Armed Forces. He detailed a three-point program to combat immoral conditions affecting personnel: (1) expenditure of "millions upon millions" of dollars on recreational and social activities to keep the men within limits, (2) weeding out poor behavior risks, and (3) emphasis on character-guidance and other work of the chaplaincy service which today is "the best the military establishment has ever maintained."

As a counter-balance to this concern, Chaplain Tobey cited new figures to show that 60 per cent of all U. S. military personnel are "constituents of chapels"—a figure paralleling estimated church membership in the country at large. Ministering to military personnel, he said, are 3,180 chaplains, while 1,710 chapels are available for worship services.

In his report to the board as the Council's general secretary, Dr. Roy G. Ross summarized summertime activities of both the National Council and the World Council. He also reported plans for development of closer working ties between Church World Service, a department of the National Council, and the interchurch aid program of the World Council. The new plan calls for the World Council to take charge of over-all planning and of advisory services to national church groups which administer the aid. Church World Service will act in an advisory and fund-raising capacity in the United States.

In the closing hour of the board sessions, Bishop D. Ward Nichols of the African Methodist Episcopal Church, a vice-president of the Council and vice-chairman of the board, urged that the churches' role in the public school desegregation crisis come under analysis and examination, with the National Council

of Churches heading up such a study. "It is not enough for the Christian church to speak out against the manifestation of evil we have seen in (such) places," he said, citing Clinton, Tenn.; Clay and Sturgis, Ky., and other scenes of violence. "We must act with vigor and determination to protect our professions of faith and right."

The board referred Bishop Nichols' statement to the Council's Department of Racial and Cultural Relations for appropriate action.

Presidential Assistant Harold E. Stassen told those who attended the Fellowship Dinner that Christ's Sermon on the Mount "does not say—blessed are those that impose peace on others. Neither does it say—blessed are those that surrender in the name of peace." The complexities involved in peacemaking, the President's special assistant for disarmament said, are greater by far than those connected with war-making. But the "endless" peacemaking task will be greatly aided, he feels, if the continuing rise in church membership in the U. S. results in adding a stronger religious influence to America's foreign policy. Mr. Stassen participated in a six-member panel discussion of the nation's program of world neighborliness. The dinner was arranged with the cooperation of the Washington Federation of Churches.

Elected by the General Board to staff positions on the National Council were:

Rev. Mark Shedron, former chaplain and training supervisor for the Federal Correctional Institution in Ashland, Ky., as executive director of the Department of Pastoral Services in the Division of Christian Life and Work.

Rev. L. Paul Jacquith, formerly director of the Wesley Foundation of the University of Wisconsin, as director of the University Christian Mission, in the Joint Department of Evangelism.

Rev. Edgar B. Smith, formerly minister of St. Paul's Methodist Church, New Bedford, Mass., as religious education director at Sherman Institute in California for the National Council's Division of Home Missions.

Miss Dorothy Nossett, retiring as an area secretary of the National Y.W.C.A., as the general director's assistant for finance and office administration in the General Department of United Church Women, effective January 1, 1957.

Mr. Herbert T. Miller, formerly director of social work for the Cleveland Church Federation, as associate executive director of the National Council's Department of Social Welfare.

The next quarterly business meeting of the General Board will be held in Los Angeles, Calif., December 5 and 6. This first meeting of the General Board on the West Coast will mark the sixth anniversary of the formation of the National Council.

THE COUNCIL ADOPTS AN OFFICIAL EMBLEM

The five-year-old National Council of the Churches of Christ in the U.S.A. now has an official emblem.

As approved by the Council's General Board, September 27, the emblem combines a cross as the symbol of Christianity and an outline map of the United States to signify that the council of 30 Protestant and Orthodox communions is a U. S. national religious organization. Circular in design, the emblem carries on the rim the words: "Jesus Christ, Divine Lord and Savior." On the face of the map is an approved shortened version of the name of the council, "National Council of Churches."

The board approved use of the emblem either in black and white or, when color is desired, green and gold.

The design is a modification of an unofficial emblem that has been in use since the 30 denominations with 144,000 churches and 36,000,000 members formed the council in December 1950.

Luncheon Highlights Migrant Ministry

SPEAKERS WELCOME MIGRANT WORKERS—Mrs. Monica Owen, associate national director of the churches' Migrant Ministry, and Mrs. Theodore O. Wedel, president of United Church Women, greet Mrs. Angelo Pena and her seven-year-old daughter Carmen, at the annual Migrant Luncheon given in New York October 1, to tell the plight of nearly 2,000,000 migratory agricultural workers and their families. Living in New York at the moment, Mrs. Pena and Carmen are fresh from the harvest fields, where they worked under difficult circumstances to bring in the crops. They were members of a panel of migrants at the luncheon who told in broken, halting English the story of their lives here. This was the first time in the 30-year history of the Migrant Ministry that migrants have been called upon personally to appear before a public audience. More than 700 church women leaders from 48 states and the District of Columbia attended the luncheon, which was held at the Hotel New Yorker and sponsored by the Division of Home Missions and United Church Women, both units of the National Council of Churches.

Rural Churches Consider Facts and Figures

FACTS and figures about the nation's rural churches, their pastors and their congregations were placed front and center at the 14th National Convocation on the Church in Town and Country, held October 16-18, at St. Louis, Mo.

The new data were presented to the meeting of between 600 and 700 rural church leaders in the form of partial reports of three major studies, two national, the other regional.

Midway during the three-day meeting, sponsored by the National Council's Department of Town and Country Church, Dr. Lawrence A. Hepple told a startled general session that more than three-fourths of rural Missourians fail to show up at church on an average Sunday. Even more surprisingly, he said, less than 20 per cent of rural Missouri's children attend Sunday school.

Dr. Hepple, rural sociologist of the University of Missouri, reported on a four-year study "in depth" of the state's rural churches, their clergymen and congregations, carried out by the University with the help of Rockefeller Foundation funds.

Miss Jeanie K. Sherman, pastor of the Baptist churches of Timber Lake and Trail City, S. D., holds a model of a rural church. With her are Dr. Samuel W. Blizzard, left, of Pennsylvania State University, and Dr. Lawrence M. Happle, right, of the University of Missouri, both of whom presented reports on surveys of rural churches and ministers.

While less than a quarter of Missouri's small town and country folk attend Sunday worship services, church attendance proved to be 58.6 per cent per 100 church members, Dr. Hepple said. And small "sect-type" churches appear to outdraw what the study report termed "church-type" churches better than two to one, on the membership count basis.

Poor attendance might be linked with the fact that rural churches are often badly located, Dr. Hepple indicated. Many were found to be situated miles from rural villages.

The survey further uncovered the fact that country clergymen, at least in mid-Western Missouri, have incomes well below national averages for both city and country ministers—with those in "sect-type" churches receiving a virtual poverty-scale income. He also reported that a full-time rural pastor averages a 46.3 hour work week.

A statistical report on the rural minister in his "prophetic" role was presented by Dr. Samuel W. Blizzard, of the sociology department of Pennsylvania State University. He said that about one-fifth of some 350 rural pastors queried avoid expressing views on controversial social or community-wide issues. The remainder, he found, venture into controversy in ways that range from "quoting authority" (and thereby side-stepping responsibility for expressing their personal views) to "charging forth as knights in shining armor."

Dr. Blizzard, a sociologist who has directed a three-year study of the Protestant parish minister for Union Theological Seminary, reported that rural parishioners ask their ministers to help solve a wide range of personal and community-related problems. Among them: rights or wrongs on smoking, dancing, card-playing, domestic arguments, business problems, race relations and relations with people of other faiths.

Perhaps because of the limited horizons of their parishioners, rural pastors show relatively little concern for broad affairs of state, national and worldwide. Less than half of those surveyed were much concerned about national issues. Less than one-third showed interest in international affairs.

Financed by the Russell Sage Foundation, the study will be reported in full sometime next June, Dr. Blizzard indicated.

Findings of still a third study may be even more relevant to rural church leaders, said Rev. Wesley A. Hotchkiss, director of town and country church work for the Congregational Christian Churches. He referred to a major church distribution study being conducted by the National Council's Bureau of Research and Survey in behalf of the Division of Home Missions. Findings, to be published in full by spring, will show where the nation's church members are located, by states and counties, to what faiths and denominations they belong, and will relate these data to socio-economic factors. The study will prove particularly valuable in the area of the rural and small town church, Mr. Hotchkiss said.

In other addresses, *Howard A. Cowden,* president and general manager of the Consumers Cooperative Association, urged the churches to give their moral backing to the cooperative movement among farmers who, he said, are caught in a cost-price squeeze. Cooperatives, he believes, enable small farmers to buy and sell like big farm operators and thus help to preserve the family farm system so traditional to America.

Dr. David E. Lindstrom, rural sociologist of the University of Illinois, back from a three-year teaching assignment at the Japan International Christian University in Tokyo, asserted that a new kind of missionary is needed who can work side by side with Asia's rural people in their daily striving for betterment.

Dr. Mark Dawber, a veteran of the rural church movement, sounded a call for a "long overdue re-churching" to meet the rapid social changes being felt

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The Task of the Churches in Changing America

SHATTERING social changes being wrought on the face of America were the point of concentration one year ago at the Assembly of the National Council's Division of Christian Life and Work.

Delegates tried to diagnose those changes in the society and culture of the United States which bear directly upon the distinctive task of the churches.

They took a searching look at what is happening in every area of life, then turned these findings inside-out to deduce what is actually happening to people as a result. . . . To man in his work, his family, his community, his nation, his culture, his faith.

This year the annual Assembly of the Division will go a step further.

As a joint meeting of that Division with the Division of Home Missions in Indianapolis, Ind., Dec. 10-12, the Assembly will focus on what the churches must do in the face of all of those deep and wide social changes that affect every American.

Each delegate is asked to come with an open mind, ready to grapple with such basic questions as:

What is the mission and task of the church in its given social situation?

What is our job in relation to this task?

How are the swift changes in our increasingly fluid society affecting our job?

How can we do our expanding job more adequately, in the light of our present resources?

What is the order of priorities from the standpoint of a sound strategy for the churches?

The sense of a common task is responsible for the holding of this first joint assembly by two out of the four constituent divisions of the National Council of Churches.

An awareness of the common task arose partly because the present urgent social and cultural situation makes its impact equally on all phases of the church's life; partly because the various functions of the two divisions are so highly inter-related.

Together, then, they will listen to five addresses that will help provide both perspective and a sense of mission for the discussion groups into which they will form themselves. These groups will constitute the heart of the assembly.

Always with the thought uppermost as to what the churches must *do*, these 15 groups will examine such widely differing subjects among others as automation, poverty and abundance, population and mobility, coping with crime, evangelism and secularism, minorities, health — physical and mental, family life and child welfare, the development of Christian community.

Out of the discussions, covering four sessions and ten hours, will come a series of recommendations to the two divisions, which may eventually reach the National Council's General Board for consideration.

No full agreement on facts or concepts is anticipated or desired. Rather, a concentration on what the churches can and must do in meeting specific difficulties is the order of the day.

Provocative questions that will be dealt with range from "Does the high employment of both sexes and its effect on home and church life change the role of the church?" to "As world neighbors, should we be willing to lower our American standard of living or should we maintain it for world-wide economic stability?"

In other words, "Can we share our economy of abundance with all men everywhere?" And "What should be the relation of the church's mission to Point Four, to other international and national programs of economic development?"

On the subject of mobility, delegates will weigh whether a church should move or stay put when its members move.

On crime, they will ask, "How can the churches give greater support to the agencies of crime prevention?" and "Are there practices or attitudes in the churches themselves which give tacit support to disrespect for the law?"

On civic and political life, they will seek to answer, "How can the churches assist in the maintenance of our basic American freedoms?"

In a still wider framework, they will query, "To what extent is religion being utilized as ecclesiastical millinery for the status quo rather than as a dynamic ferment for the redemption and transformation of our culture?"

On the burning subject of minorities, they will question not only how the churches can become more integrated in their own membership, but in what other areas of American life they should especially work for racial integration.

And finally, on the ecumenical front, "How can we transform the churches from meager supporters of 'foreign missions' into joyous partners in the World Church?"

Dr. Roy G. Ross, general secretary of the National Council, will deliver the opening address on the significance of the joint meeting.

Other outstanding speakers and their topics include: Dr. John A. Mackay, president, Princeton Theological Seminary — *The Eternal Imperative in a World of Change;* Dr. Eugene Carson Blake, National Council president — *Changing America and the Task of the American Churches;* and Dr. Elfan Rees, World Council of Churches—*The Task of the Churches in a Changing World.*

Chairmen of the two divisions — Mrs. Douglas Horton of Christian Life and Work and Dr. Purd E. Deitz of Home Missions — will preside at joint sessions alternately. Worship services integrated with the theme of the assembly will be led by Professor Allen G. Wehrli of Eden Theological Seminary. The assemblies will also hold separate meetings covering their individual concerns.

Rural Churches

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in America's country and suburban areas. Dr. Dawber said that re-churching cannot be done on the former basis of division and disunity among denominations. "If ever there was a time when a united impact was necessary to the church, that time is now," he declared.

At the closing session Dr. Richard O. Comfort, executive director of the Department of Town and Country Church, voiced a plea to stop closing rural churches and to cease "starving to death" those that remain. Country churches, he said, have been closing at a rate of about 1,000 a year for the past decade or so.

To save them, rural churches need strengthened programs, "not a diet of preaching only," he said. Pastoral work, Christian education, discussion programs for all age-groups—these are all necessary," he declared.

Visible evidence that the state of rural churches is not altogether discouraging came before the gathering in the person of Rev. Jeanie K. Sherman, pastor of two American Baptist churches in rural South Dakota. With lyrical persuasiveness she described the trials and inner satisfaction of ministering to scattered congregations far from urban comforts. The rural parish is a lifetime calling, she said, not a "try-out" for city-minded young ministers.

Next year's convocation will be held October 22-24, at Green Lake, Wis.

Audio-Visual Aids and the Churches

A Whimper from the Sidelines

By GERALD KENNEDY

BISHOP GERALD KENNEDY of the Los Angeles Area of The Methodist Church, has been broadcasting for a number of years. He addressed the National Council's audio-visual workshop in Los Angeles last summer.

THIS is not even a good, loud, shout. Better men than I am are working on the whole audio-visual business and its use by the churches. It frightens me to think of how many men have forgotten more about it than I will ever know. Yet here I am, a poor creature daring to say that I do not like much of what is being done in the field, and with not one drop of constructive criticism to relieve the dry negativity.

Most of the audio-visual work being done by the churches strikes me as trite. You know from the beginning how it is going to turn out and it is about as convincing as Little Orphan Annie. I do not know why it is that when we are dealing with a religious subject, we think we must present the moral in neon lights. Our pictures are like the so-called religious novels, which come to my desk like a blight. They are sentimental, sweet, and present their ministerial heroes as such do-gooders that they make me sick. They reveal as much understanding of present-day reality as McCarthy had of democracy. If such productions are to be regarded as fairy tales and confined to children, they may not do much harm. But to think that such stuff will have any profound effect on thinking, troubled adults is to believe in Horatio Alger.

For another thing, too much of our TV efforts have all the banality of a soap opera, and they will appeal to the same audience. If you say that people who listen to soap operas have souls to be saved, I will agree heartily. But if you heal them on the soap opera level, you heal them too lightly, which is to say, you do not heal them at all. As a matter of fact, this kind of presentation makes us a part of the disease, and not a part of the healing. We become the champions of that contemporary school of thought which puts religion in the same category with Tums, Bufferin and Lucky Strikes, if the latter is the brand currently recommending relaxation.

It will be claimed, I suspect, that to get on TV you must give out with something widely appealing. But is this not a temptation more than an opportunity? Must we find our place in the same company with the brethren who speak to the thousands and change scarcely any of them? Shall we join the brother who heals a multitude out of which hardly anyone stays

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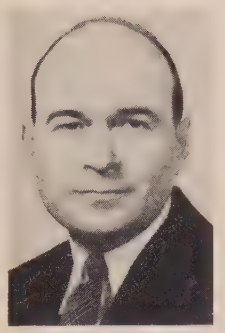
Trials of a Producer

By ALEXANDER FERGUSON



REV. ALEXANDER FERGUSON, director of films for the National Council's Broadcasting and Film Commission, was formerly visual education director for the Congregational Christian Churches. Before that, he was a newspaperman.

A CHURCH leader sits down to preview a church film, one all shining and new, straight from the hands of a dedicated religious film producer.

He looks and listens to the end of the film. Then he says to himself, "Too bad. Can't use that one. I didn't like it."

This is the bane of those striving to produce audio-visual materials for the church.

Granted that church films are seldom as good as they ought to be. Admittedly, they sometimes seem contrived, carry too much "commercial." Often they lack humor and human interest. No Mickey Mouse. No Marilyn Monroe either!

In the face of the numerous shortcomings of such material, the fact remains that among the 2,000 titles listed and evaluated in the *Audio-Visual Resource Guide* published by the National Council's Division of Christian Education there are many excellent tools able to inspire, inform, motivate people when used wisely and well by capable leaders, willing always to view a film from the standpoint of what can be done with it rather than how much they like it.

Doubtless this will seem to some an apology from an alibiing producer. Perhaps it is. It is true that one making films for the churches faces great odds. Tiny budgets preclude the use of top talent. Many boards of the church remain unsold on the potential of these new mass communication tools. As a result, large areas of especial interest to local church leaders and teachers go virtually untouched. Often agencies with a story to tell insist on too much "sell."

Yet, by and large, films made for the church are growing steadily more useful. They are sharper, more specific in content, more closely integrated into program plans and emphases.

In past years, due primarily to the pressure of persuading people to use a particular film, it was often proclaimed as suitable for all ages of man, from the cradle to the grave. Utilization suggestions listed numerous emphases which could be illustrated by this single title.

One hopes this time has passed. For, as is true of all tools, the sharper they are, the better the work done with them.

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A Whimper from the Sidelines

(*Continued from page* 13, *col.* 1)

healed after the meeting is over? I listened to one program which had the sponsorship of the National Council of Churches and I was hard put to see much difference between it and the hucksters who are selling cars on the Los Angeles TV stations.

We have the subjects for tremendous stories of bravery and toughness. We turn them into pious talk more concerned with establishing the right doctrines than with carrying good news to the oppressed and disinherited. Or we take a contemporary man of God and on the basis of a few thin sermons dress him up in a prophet's garb that does not fit. Can't someone come up with a presentation of a preacher that will be somewhere in between Elmer Gantry and Little Lord Fauntleroy?

All we are accomplishing in too many instances is the creation of an impression that religion is a kind of fantasy land, into which we enter for a few minutes now and then. We are not expected to stay in it for very long, and we are grateful for this. Nor are we expected to take it too seriously. Religion as a way of life or as a controlling impulse in all of life, never seems to get across from the pictures I am unfortunately forced to look at now and again.

The *mass media* boys are sure that they alone can provide the church with a way to the people. They are very impressive in their presentations, and to contemplate reaching millions of people with our message sounds overwhelming. But who is listening besides relatives and friends of the performers, and those saintly souls who would rather read a Sunday school story with a moral than a who-dunit? The only people who comment on religious programs to me are church members. My unwashed friends are curiously silent. Does anyone get saved from our efforts? Or, to be less demanding, does anyone get a new thought or a new idea?

We are forever discovering something that will make Christianity more effective. In my own lifetime, it has been religious education, worship, the social gospel, proper clerical dress, and so help me, one man insisted in my presence that it was the taking of surveys that would do the trick. Now it's audio-visual education. It is all of these things and none of them. It is the church, the fellowship of Christians, where the Word is preached and the Sacraments administered. To the extent that these extra-curricular affairs can serve the church, they are of value.

Men are not saved in the mass. Christ did not die for nations, but for the separate souls of men. America will not be changed profoundly by programs sent to people sitting in comfortable chairs in their living rooms. It will be changed by the churches and if we can find a way to use audio-visual methods to bring people into the churches, there is hope. Thus far, that way does not seem to have been discovered. Let us pray for the devoted people who have made this medium their chief interest that they may find the way to use it more effectively. And until that time, let us pray that they will not do too much harm.

Trials of a Producer

(*Continued from page* 13, *col.* 2)

Take a specific illustration. At this writing a new film is in production in Hollywood titled *The Broken Mask*. It is designed to correlate with the forthcoming mission study theme, *Christ, the Church and Race*.

Due to the nature of the story, the film might be bent around to emphasize friendship of one boy for another, or the importance of summer camps as sponsored by the mission boards, or half a dozen other subjects.

In actuality, however, the emphasis of the story is so clear, the implications so direct, that its primary message remains—the need for reconciliation, the breaking of the masks both black and white wear, the necessity of being mindful that, although God made men in many hues, they remain of one blood.

Suppose, whether due to a meager budget, lack of experience and ability or what not, certain characters remain unconvincing, certain technical faults creep into the film.

None the less it will still be an extremely useful tool. It will provide a common experience, a common basis for discussion, for the viewing audience. It will present the subject much more forcefully than words alone can do. This is due to the very nature of the experience of viewing a film. The room is darkened. One focus of interest, the screen, remains. The motion on the screen attracts the human eye like a magnet. Hence a more *vivid* experience results.

To be sure, if the impact from the screen presents false information, distorts facts and beliefs, causes misconceptions in the minds of the audience, then most certainly a title should be rejected.

But few church-produced films can be so classified. Rather this film or that is more likely to be simply less excellent than it should be, presenting a character which does not come alive in quite the fashion it should. True, this impairs usefulness. But it does not destroy it!

Many thousands of experiences testify to the power of church-made films. Take *The Hidden Heart*, a stewardship title doubtless seen by more people than any other single film except perhaps *Martin Luther*. User cards by the bushel tell of its potency. Ministers report they used it even in morning worship services.

But there were numerous instances where the film never got used. Some of those previewing it criticized the performance of the minister. Others thought the girl's sweater was too tight, etc., etc.

One of the dilemmas of a producer is to reconcile the testimony of countless users who acclaim the film as excellent and numerous others who felt it was not good enough to use!

Suppose that, instead of rejecting a film because he didn't like it, the previewer looks at it again to see if he can use it for the purpose for which it was intended —for films are tools, nothing more—and after he has used it, reports his experience to the producer, tells him how he might do better another time and what other subjects and emphases there is need for.

At least you can't blame a producer for wishing!

Union Church at The Hague

"CHAPLAIN, I think there are enough English-speaking people in The Hague to form a Union Protestant Church like the one in Paris. Couldn't you find out," someone asked Chaplain Richard B. Hayward, young Air Force Chaplain assigned to cover the American Military Assistance Advisory Group in The Hague. The Chaplain agreed to find out.

What were the facts?

He observed that there was an average attendance of one hundred at his regular monthly Worship Service held in the Bronovo Hospital Chapel. There was a weekly Sunday School of 175 pupils headed by Colonel Frank P. Wood who had never been a leader in a Sunday school in his life, yet, when a need for Christian leadership presented itself, volunteered to be superintendent. There were the 40 volunteer teachers dedicated to meet the spiritual needs of the American children in The Hague.

A group of some 40 teen-agers were led by a young lady, Miss Mercy Shaboz, who willingly gave her evenings and energies that they might have Christian activity in their own language and following familiar patterns in the midst of their foreign surroundings.

Truly the enthusiasm was there but what of the potential constituency?

The Chaplain looked over the community and got an estimate of the American personnel. They came from all over the United States. They worked at the American Embassy, the Military Assistance Advisory Group, the Aramco, Shell, Esso and Caltex Oil Companies. Other smaller companies employed American engineers, business and professional men. Altogether they numbered 500 families and another 300 single people.

In the community there were only two organizations that crystallized the group. These were the American Business Men's Association and The American Women's Club, with about 300 members each. Other than these organizations which met only once a month, the people were isolated into societies of their own groups.

Another question presented itself. What of the international implications and the Dutch Reformed Churches of the community?

Having worked with Chaplain (Lt. Co.) A. C. J. Van Der Poel, Senior Chaplain of the Dutch Royal Air Force, Chaplain Hayward sought his counsel on the relationship between the Dutch Reformed Church and the American Community. He found that over fifty years ago The Reformed Church in the United States, under the leadership of Mr. Jacob Smelik began Protestant Worship Services for English-speaking guests of The Netherlands in The Hague during the summer months.

The newly installed pastor of the American Protestant Church of The Hague, Rev. Gilbert T. Bremicker (third from left) receives greetings from Chaplain A. C. J. van der Poel of the Netherlands Royal Air Force. Dr. E. Emmen of the Reformed Church in the Netherlands is in the center and Chaplain Richard B. Hayward of the U.S.A.F. at the extreme right.

Until World War II these summer services were held by an assigned American Minister from the Reformed Church. Then after the war, without assigned ministers from the United States, the services were held in The Grote Kerk in The Hague with the help of tourist ministers.

In 1952 a need was felt for monthly coverage of the American personnel assigned to the Military Assistance Advisory Group. At a top-level NATO Chaplains Conference held in The Netherlands, Chaplain (Major General) Charles I. Carpenter, Chief of United States Air Force Chaplains, initiated a plan for monthly chaplain coverage of all Military Assistance Advisory Groups throughout Europe by the Armed Forces. The Hague became the assigned responsibility of the U. S. Air Force.

A monthly worship service was begun and Air Force Chaplain (Col.) Martin C. Poch and later Chaplain (Lt. Col.) Silas Mickle made the long trip from Germany each month during the following two years.

After negotiations between the United States Government and The Netherlands Government, it was agreed that a single American Air Force Squadron would be assigned to The Netherlands Royal Air Force to bolster the NATO defense network. It was through this agreement that the Chaplain was assigned to the American Air Force Squadron in The Netherlands with The Hague as a secondary duty.

What of the religious situation in The Hague?

There was a small Anglican Church in The Hague but its ministry reached only those Americans who had Anglican connections. The Dutch Reformed Church was enthusiastically in favor of the new church and welcomed the idea with open arms.

The potential was evident, but what was the desire of the people?

A questionnaire was sent to all Americans in The Hague. "Are you Protestant, Roman Catholic, or Jewish?" "Do you want an American Protestant Church in the Hague?" "Would you support such a church?" To these last two questions the resounding answer from the overall Protestant group was in the affirmative.

In November 1955, with the survey completed, the Chaplain wrote a full account of his findings to the National Council of Churches of Christ in the United States of America. He asked if there wasn't something that could be done to help establish an American Protestant Church in The Hague.

Almost immediately a reply came back from Dr. Robbins W. Barstow, Director of the Department of American Communities Overseas. He was planning an extensive visitation among the overseas churches and could make The Hague his first stop.

The CHURCHES WORKING TOGETHER

PRESENT "THE MESSIAH"

For the tenth year, under the auspices of the Los Angeles Church Federation's music commission, a simultaneous presentation of "The Messiah" by Handel will be given in a record 70 areas on December 2. This year for the first time, "The Messiah" will be sung in Arizona, and for the second year in Las Vegas, Nev. In California, it will be presented from Merced south to the Mexican border and from the Coast inland to San Bernardino. More than 4,000 singers will take part and upwards of 100,000 persons are expected to hear the performances. The director of the Los Angeles Federation's music commission is Dr. Gordon Bachlund.

WHAT KIND OF CHRISTIAN UNITY?

In preparation for the conference to be held at Oberlin, O., in 1957 on "The Nature of the Unity We Seek," many local councils of churches are planning to hold discussion meetings.

The first and most ambitious of these meetings so far was that held under the auspices of the Massachusetts Council of Churches at Auburn, Mass., when a group of Protestant clergymen and lay leaders representing eleven denominations and 1,800 churches heard Dr. Samuel McCrea Cavert, American secretary of the World Council of Churches.

"There is an increasing recognition," Dr. Cavert said, "that the whole problem of unity has been left too much to professional theologians and ecumenical specialists. The aim of the Oberlin conference will be to bring the subject of church unity down from the ecclesiastical stratosphere to the level of concern of the local congregation."

HONORING THE UNITED NATIONS

A great interdenominational service was held at Riverside Church, New York, on October 21 under the joint sponsorship of the Protestant Council of the City of New York and the American Association for the United Nations. The speaker was Andrew W. Cordier, executive assistant to Dag Hammarskjold, secretary general of the United Nations, on "The U.N. as an Effective Instrument for Peace."

A clergy procession preceded the service and Boy Scouts who have won the God and Country award or the Eagle Scout award served as bearers of the flags of the United Nations.

At a similar observence the following day in Brooklyn, Sir Carl Berendsen, who signed the UN charter and was formerly ambassador to the U. S. from New Zealand, was the chief speaker.

"A CHURCH FOR YOU"

The Church Federation of Greater Chicago presented a TV program on the "Time for Religion" series October 10 entitled "A Church for You." The program was designed to help newcomers to the city find a church that will meet their needs. It is estimated that there are 2,500 newcomers to Chicago every month—30,000 a year. Many of them from the South are Protestants.

"HARTFORD y USTED"

"Hartford y Usted" is the title of a guide to Hartford, Conn., published in Spanish for the use of newcomers to the city. Prepared by the local council of churches, it will be distributed to Puerto Ricans and others through the council office and through social agencies. The guide deals with differences in customs, court procedures, living arrangements and health needs which have led to misunderstanding and difficulty in adjusting to life in a new community.

KANSAS EVANGELISM PROGRAM

The Kansas Council of Churches is entering upon a year-long, statewide program of interdenominational evangelism aimed at reaching the more than 1,000,000 Kansans—over half the population of the state—who are unchurched. The program is made possible largely by a grant from the Layman's Trust Fund for Evangelism, Quincy, Ill., set up by E. V. Moorman.

CHURCHES LEAVE "INNER CITY"

Since 1945, 22 churches in Dayton, O., have moved and six more are planning to move, according to Dr. Roy D. Miller, director of research and survey for the Church Federation of Greater Dayton. Most of these churches have left the "inner city" for outside residential areas or the suburbs.

Dr. Miller considers the relocation of many churches "a serious indictment on the witness of the church." The result of the survey may be a recommendation by the church federation that churches stay where they are and adapt themselves to the changing needs of surrounding communities.

CHORALE-SPEAKING CHOIR ORGANIZED

The drama department of the Greater Miami Council of Churches is making a unique experiment in organizing a voice or chorale-speaking choir that will recite rather than sing. The choir will be featured in a Christmas presentation over a Miami radio station that will include a recitation of portions of the Scriptures.

CHRISTIAN WRITERS' CONFERENCES

The New York State Council of Churches joined with the American Baptist Convention and Syracuse University's department of religious journalism in sponsoring a Religious Writers' Conference. It was open to "all who are interested and to all who are writers or interested in writing," in the religious field. Dr. Roland E. Wolseley, director of the university's department of religious journalism since it was established seven years ago, discussed "The Writer's Market." Other experts spoke on "Setting the Stage," "Article Writing," "Religious Book Writing" and "Curriculum Writing."

A similar conference is being sponsored again this year by the Iowa Council of Churches and the Iowa State Teachers' College at the College at Cedar Falls, Ia.

CONSIDER URBAN REDEVELOPMENT

Through its departments of church planning and Christian social relations, the Protestant Council of New York recently sponsored an institute on "The Church and Urban Redevelopment," in which some 70 churchmen took part.

Rev. David Barry of the New York City Mission Society stated the major concerns: the relation of the church as an institution to city planning and redevelopment; the mandatory concern of the churches for people, which involves them in the whole scope of life in the community.

James Felt, chairman of the New York City Planning Commission, pledged utmost cooperation between the city and local neighborhoods in the rebuilding process. The churchmen were told that the housing authority has abandoned the bulldozer approach to clearance and is attempting to get state and federal cooperation in a more realistic approach to the problems of churches and similar community institutions.

(*Continued on page* 22)

Outlook

The Forgotten Ones

Amid the perplexities that confront the world today and in all the sufferings of many millions of people, there has been no group called to endure such affliction, injustice and despair as the Arab refugees.

It has been eight years since their forced evacuation from lands and homes to make way for the settlers of the new state of Israel. Eight years in which to live out their days as refugees in tin-can towns and tent cities. Eight years of enforced idleness, of survival at the hands of relief agencies. Eight years in which to feel the weight of betrayal. Eight years without purpose and without hope.

During this same period there have been other dislocations brought on by wars, aggression, or civil strife with a consequent movement of refugees. The world turned in quick succession to India and Pakistan, to Hong Kong, to Korea, to Vietnam. In each case some semblance of peace was realized, dislocated people were absorbed, new beginnings were possible, the future offered a ray of promise. The Palestine situation and, in particular, the plight of the Arab refugees remains to confront the conscience of mankind. Here is a tragedy utterly unique.

The war between the Arab States and Israel has resulted in an impasse in which there is neither war nor peace. There has been no clear victor who could impose final conditions. There is no common agreement either among the Middle Eastern states or among the Western powers as to the terms of a fair settlement. And it has been physically and politically impossible for the countries adjacent to Israel to absorb one million refugees. So the impasse remains. Injustice stands unanswered. Now new crises arise to cloud past events and to remove even further from sight the presence of these forgotten ones.

In May of this year, at a conference convened in Beirut, Christian leaders gathered from fifteen countries to pray and to work in the interests of the Arab refugees. They offered to Christian people and to the world no hearty assurances, no easy answers, no facile resolutions. They visited among the refugees, conversed with government and inter-governmental representatives, studied the present situation, and faced as squarely as they could this challenge to the churches. They realized the burden that Christians must carry as they entered into this tragedy not healed by time. No one at Beirut found it an easy thing to feel at first hand the force of emotions which embitter and destroy, nor yet to know what our Lord would have us do. It was in a like spirit, prompted by compassion and concern, that the General Board of the National Council at its meeting in Washington recently moved to constitute a special committee on Middle East refugees, ordering it to recommend to the churches appropriate action.

On one thing all are agreed, the only real solution will be a political solution. This the churches cannot propound. What the churches can do is to help create conditions in which a political solution can be found. To this end, certain first steps are obligatory:

1. The churches must acquaint their people with all the facts that have led to the present distress and must make these facts known.
2. They must insist that governments renew their efforts to contribute to a just political solution.
3. They must seek for a continuation and enlargement of present programs of relief.
4. They must move toward the refugee as a person, speaking in word and deed to his deep spiritual needs.

Are Americans Generous?

The well-known weekly, *Parade,* in its October 14 issue, carried an article, "Who Says Americans Are Generous?" by staff writer Ed Kiester. In this article, Mr. Kiester points out that the proportion of giving to church and charity has declined slightly during the years 1930 to 1955. He raises the question, therefore, "Are Americans really generous?"

The National Council's Joint Department of Stewardship and Benevolence has collected the statistics of giving for Protestant denominations in this country for the last 35 years and, statistically speaking, Mr. Kiester is correct. The proportion has remained pretty much the same. A slight increase may be noted in the years 1949 to 1955 due to the capital funds projects in thousands of local churches. A recent report indicated that churches receive 53 per cent of the total philanthropic dollar.

Some people may be inclined to say, "The Church has done very well. It has kept up with the economic increases of the years 1930 to 1955." This question, however, should be faced in the light of the principle of proportionate giving stated in Luke 12:48, "Everyone to whom much is given, of him will much be required." In other words, the dollars in circulation have quadrupled since 1939 but the giving to the church and charity should have far exceeded the mere quadrupling because, after basic needs such as food and housing are met, the amount of money for luxury and extra items is vastly increased.

Because church giving has barely kept pace with the economy, it is fair to say that there has been no real *advance* in actual mission *work* in the Protestant enterprise around the world. Likewise, the average minister is no better off economically than he was in 1939 and some ministers, for example those of the Congregational Christian Churches, have actually suffered a decline in buying power since 1939. This is also true of many teachers and administrators in church-related colleges.

What is the answer to this failure to grow in the grace of giving? Certainly there needs to be a revitalized program of stewardship, tithing, proportionate giving, and the Every Member Canvass in every church in America. Unlimited resources for the doing of God's work are available if Christian people will rediscover the joy of Christlike giving.

Youngsters Acquire Homemaking, Building Skills

THERE are ways and ways of going about vocational training.

A group of eager teen-agers in an upstate New York migrant camp learned one of the ways this last summer.

They were introduced to many new activities through which they had a lot of fun. Almost incidentally, they emerged after six weeks with some newly acquired skills which they can use throughout their lives.

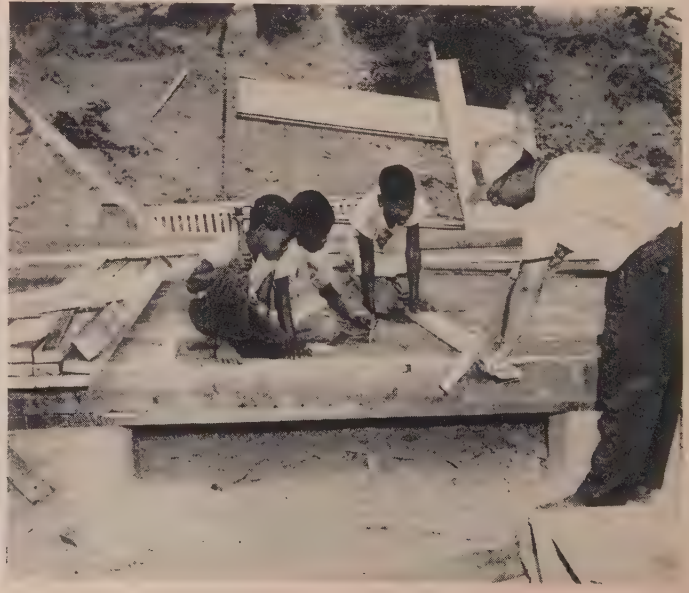
The girls actually learned how to run a house on limited means — how to plan, buy and cook nourishing meals, how to set a table and serve, how to sew.

The boys built with their own hands, out of used lumber, a one-room cabin. They were taught how to change tires and do simple repairs on an old jalopy bought for $50 for just that purpose.

Together, boys and girls learned how to wield a paint brush, how to make shelves and furniture out of melon crates, how to make and hang pretty curtains fashioned from feed bags.

The whole endeavor was the New York Vocational Educational Project carried out through the Migrant Ministry. The brain child of Mrs. Monica Owen, associate national director of the Migrant Ministry, it was made a reality by the New York State Council of Churches and the National Council's Division of Home Missions in cooperation with the N. Y. State Department of Education.

They wanted to experiment in training migrant children in the skills of carpentry, motor mechanics and home-making, using only equipment and materials which would actually be available to



Beginning in a modest way in one Eastern seaboard state more than 30 years ago, the churches' Migrant Ministry now serves America's wandering crop-pickers in 31 states. For that purpose it has 30 Harvesters, or station wagons equipped with materials for worship, education and play which follow the migrants to their remote camps.

them and within realistic financial limits.

In enriching the program of the Migrant Ministry, they also wished to use the experiment as a demonstration for public school systems with the hope that curricula in some places can include this type of down-to-earth training.

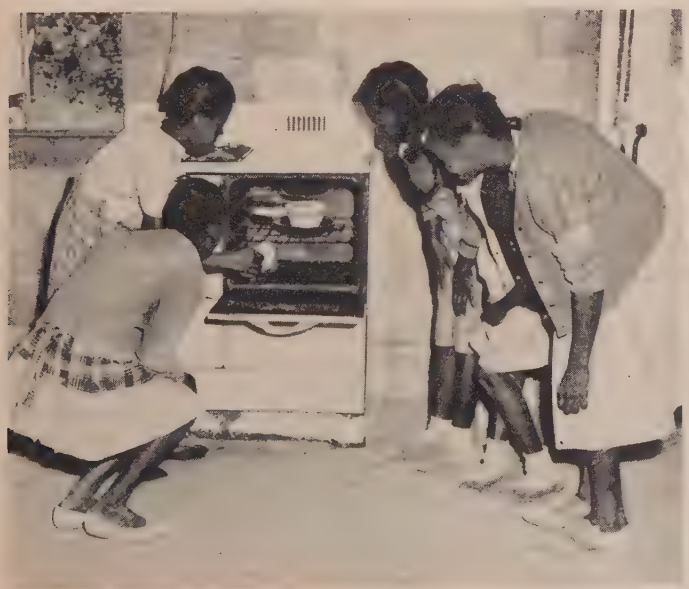
There were many by-products. For instance, the girls made attractive menu and recipe books, incorporating new ideas for well-balanced, inexpensive meals. They took these home so that both they and their families learned how to use and enjoy new foods, how to buy wisely, how to care for foods without refrigeration — a great need with rapidly shifting migrant families. They also learned how to share and take their turn, behaving in a manner that even Emily Post would approve.

The boys gained knowledge on how to work together with a minimum of quarreling, how to use tools, how to plan and execute actual construction from the digging of the holes for the cement piers to the final installation of doors and windows. Before their eyes their cabin grew and great was their delight.

The final party, when they all came together for a treat of punch and cup cakes with multi-colored frosting, was very festive. The girls worked for a full day beforehand, preparing the refreshments and cleaning and decorating the room. Everyone turned out with clean faces and in their best clothes.

The last paragraph of a report written by the Migrant Ministry staff member tells a great deal.

"A large group of children came," it read, "all dressed up and with their hair freshly done. Jeanette's hair had been combed and braided for the first time this summer! The girls all wore their new skirts they had made themselves, over new petticoats and with clean blouses and their best shoes. They looked lovely. It has been a wonderful experience for all of us and one we won't forget."



"YOUNGER CHURCHES" STRONG IN EVANGELISTIC SPIRIT

THREE hundred top foreign mission leaders will meet at Buck Hill Falls, Pa., November 26-30 to map out future strategy for the world-wide evangelistic and welfare work of the nation's Protestant churches.

In an intensive five-day session the representatives of some 79 separate mission boards and agencies representing 45 denominations will draw up a comprehensive three-year blueprint for the overseas work to which Americans this year will contribute an estimated $100,000,000.

The occasion will be the seventh annual Assembly of the National Council's Division of Foreign Missions.

Taking as the general theme "The World-wide Mission of the World-wide Church," delegates will meet in ten plenary sessions plus a number of smaller groups to study its implications in terms of present developments in 20th-century overseas church work.

Underlying all discussions will be concern for evolving up-to-date policy and program in the light of the growing number of indigenous churches in traditional mission areas, Dr. Eugene L. Smith, National Council vice-president for foreign missions, said.

Known as "the younger churches," these native groups now number close to 150,000—including both organized church bodies and congregations with more or less permanent places of worship, he said.

"Their existence," he declared, "calls for a new understanding of the Christian mission as we have known it. On the one hand, we have the assurance of the existence of a Christian Church in almost every land—the fruit of the earlier missionary efforts launched from the West. On the other hand, we have an urgency born of the fact that there are thousands throughout the world who still have not heard the Gospel of Jesus Christ."

Although these younger churches are "strong in evangelistic spirit," he added, "they are still limited in number of leaders and resources. Christians of both East and West face the necessity of rethinking the nature and purpose of the Christian mission in light of the revolutionary changes and tensions in today's world."

With these factors in mind, delegates who represent a virtual army of close to 20,000 Americans now serving in overseas church jobs will concentrate on seeking answers to such questions as how mission groups can:

1. Provide the most effective education for U. S. missionaries to equip them to deal with these changes in traditional mission work.

2. Develop the most effective methods of working in partnership with the leaders of "the younger churches."

3. Encourage the strengthening and expansion of "younger churches," particularly in the interchange of personnel.

4. Map out a program of interpretation for American churches to secure their understanding and support of necessary changes in traditional missions program.

As a step toward answering these questions, Assembly delegates will hear a roster of top mission leaders. Dr. Raymond A. Dudley, Boston, Mass., Assembly program chairman and executive secretary of the American Board of Commissioners for Foreign Missions (Congregational Christian) will deliver the keynote address on the evening of November 26.

Also scheduled to speak are Dr. Roy G. Ross, general secretary of the National Council of Churches; Dr. John Coventry Smith, executive of the foreign missions program of the Presbyterian Church, U.S.A.; Dr. Harold A. Bosley, pastor of the First Methodist Church, Evanston, Ill., who recently returned from a survey of mission work in Japan; and Dr. Leslie Cooke, Geneva, Switzerland, executive for inter-church aid of the World Council of Churches.

The Hague Church

(*Continued from page* 15)

Dr. Barstow arrived as planned and met with representatives of the monthly worship service group and the Dutch Reformed Church Committee for summer services. He recognized the wonderful opportunity and sensed that there would be the full cooperation necessary for establishing the new church.

Providentially, Dr. Barstow knew of a minister whose personal plans were to spend at least a year in Europe while his daughter attended school in Switzerland. He further outlined the steps necessary to secure financial support and discussed other organizational arrangements. Everything seemed promising.

Now came the real business of laying the ground work. Some of the people doubted that such a church was possible, but the nucleus decided to try. They volunteered for Membership, Finance, Housing and Publicity Committees. News letters and pledge letters flooded the mails. A Women's Guild was organized to strengthen the bond of unity. Arrangements were worked out with the Dutch Church for the use of the Bronovo Hospital Chapel for Sunday Services. Monthly business meetings kept the flame of enthusiasm alive.

Finally on May 15, they were ready. They sent a call to Rev. Gilbert T. Bremicker of the Presbyterian Church of Berwyn, Illinois, to become their first pastor and organize their church. He accepted the call and he is well suited for the new task.

Mr. Bremicker graduated from Hastings College, Nebraska, and McCormick Theological Seminary in Chicago. After four years of social work he was called to the First Presbyterian Church of Berwyn, Ill., and has had a very successful ministry there. This year, at his twenty-fifth anniversary as pastor of the church, the members gave him and his wife a trip to Europe for his many years of devoted service. His wide participation in community and interdenominational activities has given him the necessary background and understanding of this new ecumenical venture. As Chaplain Hayward expressed it, "He is a direct answer to prayer."

Mr. and Mrs. Bremicker arrived early in September and on the 16th he was installed in the American Protestant Church in The Hague, with members of the Dutch Reformed Church Presbytery and The Netherlands Ecumenical Council giving their welcome to this new church.

Thus another union English-speaking Church is added to the chain of interdenominational churches in significant cities around the world.

The church is expected to grow and become a firmly established center, adequate to meet the spiritual needs of the ever-increasing American community in The Hague. This is just another example of the thrilling spiritual vitality among overseas Americans away from home.

Inter-American Youth to Meet in Colombia

Some of the UCYM leaders who are participating in discussions with Central and South American youth leaders and making a tour of Central and South American countries are, left to right, seated: Mary Lou Avilla, San Antonio, Tex., (Methodist); George Williams, Cleveland, O., (African Methodist Episcopal); Gay Little, Clayton, Mo., (Missouri State Council). Standing: Charles H. Boyles, Jackson, Miss., (National UCYM); Robert Van Court, Cleveland O., (Baptist); Gladden Schrock, Middlebury, Ind., (Church of the Brethren); Barry Kern, Allentown, Pa., (Evangelical and Reformed).

THE United Christian Youth Movement is sending 12 of its members to South America this fall and winter for a first-hand exchange of information with church youth leaders of Latin American countries. Ten delegates will attend the fourth Congress and Assembly of the Union of Latin American Evangelical Youth at Barranquilla, Colombia, December 10-20. Two others will participate in a five-nation ecumenical team which will tour Latin and South America between November 24 and February 27.

The adult advisor to the American delegation at Barranquilla is Rev. John S. Wood, New York, associate executive director of UCYM and of the youth department of the National Council of Churches.

The ecumenical team will be led by Rev. Bengt-Thure Molander, Geneva, Switzerland, who heads the World Council of Churches' youth department. The tour will be a united effort of the two sponsoring world bodies to bring an ecumenical impact to the evangelical youth of Mexico and Latin America. The New York arrangements were made by Rev. Russell F. Harrison, associate general secretary of the World Council of Christian Education, sponsor of the tour in cooperation with the World Council's youth department.

In an exchange of information, Mr. Wood stated, the Americans expect to gain an understanding of the Latin American youth movement and to make a valuable personal contact with the delegates from those countries. The South Americans, in turn, expect to learn something of the situation in the U. S.

"Religious Freedom and Social Justice" is the theme of the Congress.

The part youth play in major problems of their respective countries will be discussed at the second joint consultation of the U. S. and Latin American delegates held December 20-23 in connection with the Congress and called the "United Christian Youth Conference of the Western Hemisphere." The subject will be "Christian Youth Facing Social Problems." The U. S. delegates are going to talk about "The Responsibility of Youth in the Witness of the Church and in Public Life" and "The Race Problem." Latin American delegates will introduce discussions on "Religious Freedom," "The Democratic Society," and "The Indian Problem," all major problems south of the Equator.

The North and South American deputations will each describe for the other what they do, how they live and work, and their concerns, interests and programs in Christian youth work.

In attendance at this consultation will be representatives of the Protestant youth organizations of Mexico, Uruguay, Bolivia, Puerto Rico, Brazil, Colombia, Argentina, Cuba, and the Dominican Republic. Other Latin American countries will send fraternal delegates, so that the entire Western Hemisphere will be represented.

Among the major speakers at the Congress will be Cecilo Arrastia of Cuba; Dr. Baez-Camargo of Mexico; Rev. Richard Shaull of Brazil, an American missionary; Bishop Julio Sabanes of Chile; Dr. Baldo Calland of Uruguay, and Rev. Russell Harrison of New York, associate general secretary of the World Council of Christian Education.

Previous ULAJE Congresses have been held in Lima, Peru; Havana; and Buenos Aires.

The American members of the team will be Ethel Shellenberger, Philadelphia, and George A. Williams, Cleveland, O. Canada, Europe and Asia will also be represented.

On their visits in Mexico, Central and South America, the group will study techniques, materials, resources and social concerns for youth work. The team, traveling by air, will leave Mexico City November 27, will attend the Barranquilla Conference, and will continue around South America, reaching New York February 27. En route, 18 stops will be made in Costa Rica, Panama, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, Brazil and Venezuela.

The consultation delegation will contact the delegates of national youth movements of the various countries which will be represented at Barranquilla. They will get to know these other American youth leaders, will study the missionary work of the churches, and expect to be of service to American churches overseas.

(*Continued on page* 22)

(*Continued from page* 16)

DAYTON CHURCHES AND RACE

Of 250 Dayton ministers contacted in a survey by the church federation for its institute on "The Church and Race," 73 replied and 68 of them said "yes" to the statement, "I favor families of all races living, without restriction on the basis of race, in the neighborhood in which my church is located." Sixty-nine replied "yes" to the statement, "I would welcome the membership of Negro families living in the community into the membership of my church." Six Negro ministers said "yes" to the statement "I would welcome white families living in the community into the membership of my church."

Some of the specific ways recommended for improving race relations were: church members should reaffirm the true nature of the Church; churches should plan to become integrated as communities change; churches should encourage civic and social interracial fellowship; they should develop a "Christian conscience" on housing; ministers and laymen should meet with real estate groups and money-lending agencies to urge that they apply Christian and democratic teachings to their practices; there should be a Negro on the city planning board; the church federation should hold a weekly prayer group for discussion and solution of interracial problems.

COUNCIL BRIEFS

The *New York State Council of Churches* sent commendation certificates to 275 newspapers, radio and television stations throughout the state for their public service efforts in reporting and interpreting the Protestant scene. . . . The *Arkansas Council of Churches* has been launched, with headquarters in Little Rock. Rev. J. Kenneth Shamblin of Little Rock has been elected president of the new organization, whose constitution has been ratified by nine denominations. The only states now without a state council of churches are Idaho, New Mexico, Louisiana, Mississippi and Alabama. . . . After the disclosure by the *Omaha World-Herald* of wholesale traffic ticket fixing and police corruption in Omaha, the Council of Churches announced that a citizens' committee for better law enforcement was being formed to help citizens elect the best possible slate of judges. . . . The Social Service Department of the *Denver Area Council of Churches,* of which Rev. Dale Dargitz is director, for the past seven years has sponsored a vesper service honoring social workers. This is the first year the service was held during the annual meeting of the Colorado Conference of Social Welfare. . . . Taking a leaf from the book of the Lions, Kiwanis and Rotary Clubs, United Protestant Laymen of *Rhode Island* are erecting signs at strategic points on the highways, advertising their monthly luncheons. . . . The board of directors of the *Church Federation of Los Angeles* has voted unanimously to approve the membership application of St. Sophia Cathedral of the Greek Orthodox Community. . . . A lighted cross atop the *San Diego Church Council's* building was dedicated recently in a vesper service participated in by council members, community leaders and the U. S. Navy. . . . *San Diego* also reports an example of unusual zeal. Elders, deacons and teachers are coming to the council's Leadership School every Monday evening for six weeks from the Laguna Mountain Presbyterian Church—120 miles round trip! . . . The *Texas Council of Churches* has recommended the adoption of an amendment to the state constitution which would permit the waiving of a jury trial as a condition for admission of mentally ill persons to a state hospital. Texas is the only state which still requires a jury trial to obtain more than 90 days' treatment at a state hospital.

(*Continued from page* 21)

The delegation will leave Miami, Fla., December 5 and will conclude their trip in Mexico City, January 6.

Reports from both the consultation delegates and the ecumenical team will be made in New York March 4 and 5 at a meeting of the Committee on Cooperation in Latin America. This is a committee of the National Council's Division of Foreign Missions.

Miss Shellenberger is the associate director of youth work in the Evangelical and Reformed Church, and has traveled in Peru and Ecuador. She has served as social education chairman of the National Council's committee on youth work, and has served on the Church Agency Committee on Work with Children and Youth.

Mr. Williams is national president of the Richard Allen Youth Council of the African Methodist Episcopal Church and formerly vice-president of the United Christian Youth Movement.

Young people from seven denominations are among the ten delegates from UCYM to the Colombian consultation. Most of them either speak or have studied Spanish. The delegation is as follows:

Mary Lou Avila, San Antonio, Tex., a stenographer, Sunday school teacher, and in the Methodist Youth Fellowship, a program area chairman, a district president, and Christian Faith chairman of the Rio Grande Conference.

Charles H. Boyles, New York, Methodist, national chairman of UCYM, a graduate of Millsaps College, Jackson, Miss., and the Boston University School of Theology, and a UCYM representative to the committee on Ecumenical Volunteer Service Projects.

Paul A. Crow, Jr., of Lannett, Ala., Disciples of Christ, a student at the College of the Bible, Lexington, Ky., a former president of his state and national Christian Youth Fellowship, Disciples of Christ, and a delegate to the World Missions Institute in Mexico in 1954.

Hermine DeBoer, New York, Presbyterian, U.S.A., former Macalester College student, delegation chairman for the Student Volunteer Conference, and a delegate to the UCYM General Council.

Barry E. Kern, Allentown, Pa., Evangelical and Reformed, a student at the Theological Seminary, Lancaster, Pa., former president of the National Council of the Evangelical and Reformed Youth Fellowship.

Gay Little, Clayton, Mo., Methodist, active on local, state and national levels of youth work, recreation director and counsellor in summer camps, and currently secretary of UCYM.

Jean McCarter, Berkeley, Calif., Congregational, a former president of the Northern California Pilgrim Fellowship and national Fellowship vice-president.

Gladden Schrock, Middlebury, Ind., Church of the Brethren, a student at Manchester College, Ind., UCYM Christian Witness chairman, who has done a considerable amount of preaching, public speaking and writing poems and stories for various magazines, at present working on an opera and religious oratorio.

Bob Van Court, Cleveland, O., a student at Denison University, president of the Ohio Christian Youth Council and vice-president of the National Baptist Youth Fellowship.

The adult advisor, Mr. Wood, former Long Island Methodist pastor, long was active in youth work and was a delegate to the World Conference of Christian Youth in Oslo, Norway.

In a separate itinerary, Mr. Harrison will talk with Christian education leaders at key centers in ten Latin American countries. His trip will be a survey of leadership-training programs in connection with the new cooperative curriculum for Spanish-speaking Sunday schools. He will also assist Christian education leaders at these points in their preparation for the World Convention on Christian Education in Tokyo in 1958.

Alice Goddard To Aid Near East Sunday Schools

American "lend-lease" to other areas of the world will take a new turn this fall and winter. Mrs. Alice Goddard, children's work secretary for the National Council of Churches, will assist the Egyptian and Bible Lands Sunday School Unions to develop a Christian education program, it has been announced by the World Council of Christian Education.

Even though they are in "the cradle of Christianity," the Protestant churches in the Bible lands and in Egypt have never had their own original curriculum for their Sunday schools, but have used instead adaptations of curricula used in this country. This has been something like teaching American boys and girls Biblical lore as written for example by Argentinians, using Argentine settings and expressions, and then translated into English.

Mrs. Goddard will spend eight to nine weeks visiting and observing Sunday and Christian day schools of many denominations in Turkey, the Near East, and Egypt, preliminary to a two-weeks conference at Alexandria, where the new curricula are expected to be developed.

Announcement was made by Rev. Russell Harrison, New York, associate general secretary of the World Council of Christian Education, which is sponsoring the project through its North American Committee, of which Mr. Harrison is executive secretary. Also co-

MRS. ALICE GODDARD

operating is the Near East Committee of the National Council's Division of Foreign Missions, headed by Rev. Roland Scott.

Studying the needs of four age-groups, younger children, older children, youth, and adults, this conference of 20 or 30 key Protestant church leaders of the area will attempt to create Christian education curricula something like the cycle (group) graded lessons used in this country, for use in the Protestant churches of the Near East. Missionaries, local church leaders, and consultants in this field will make up the conference group.

The host for Mrs. Goddard's tour and meetings in the Near East will be Rev. William Hadad of Beirut, general secretary of the Bible Lands Union for Christian Education. Host for the Cairo meeting and tours in Egypt will be Rev. Ayyad Zachary, secretary of the Sunday School Union of Egypt and the Sudan.

The project is under the direction of the Near East Christian Council, Beirut, the secretary for which is Dr. Harry Dorman.

She will make the entire trip by air. Leaving November 1, she will make brief stops in Paris, Amsterdam, Geneva, Rome, and Athens before going to Istanbul for a two-day conference with church leaders there on the Protestant work in Turkey.

Following the January 8-22 curriculum conference in Egypt, Mrs. Goddard will go to Bagdad and Delhi. She will then spend a week in Ceylon and another in Malaya in conferences on Christian education for the World Council.

She will return to the U. S. by way of Bangkok, Honkong, Tokyo, and Hawaii, arriving in this country about March 15.

(At Outlook press time word was received that the situation in the Near East had necessitated the postponement of this project, probably for a year.)

Student Groups Will Study United Witness

IN A series of conferences scheduled this Christmas some 3,000 students from an estimated 200 campuses will examine the role of the Christian student on the U. S. college campus.

Seven regional meetings will be held simultaneously December 27-January 1, under the aegis of the United Student Christian Council, student wing of the National Council of Churches.

Taking as their theme "Our United Witness in the College and the University," the students, representing all the major Protestant denominations, will spend five days in concentrated study of the theological bases and implications for cooperative Christian programs in the present college scene.

"There is a growing realization among student Christian movements in the United States that they must work together to make a Christian witness in the university world," said Paul Shrading, New Haven, Conn., USCC student chairman, in announcing the conferences.

"Increasingly they are becoming aware that the expansion of influence beyond student centers can be accomplished only through Christian students who are able to articulate their faith and who are clear about the direction their witness must take. It is the hope of conference leaders that these meetings may mark a decisive step toward the understanding of the nature of the campus Christian community and its role in the university."

Following is a list of conference locations and speakers included at each (all scheduled December 27-January 1):

New York–New England States—Syracuse University, Syracuse, N. Y.
Speakers: Dr. John Dillenberger, Harvard Divinity School; Dr. Hendrik Kraemer, lecturer at Union Theological Seminary, New York;

Southeastern States — Davidson College, Davidson, N. C.
Speaker: Dr. Waldo Beach, Duke University, Durham, N. C.

Middle Atlantic States—Pittsburgh Area—
Speaker: Dr. Wolfgang Zuker, Upsala College, East Orange, N. J.

Central Southwest States — Oklahoma A & M, Stillwater, Okla.
Speaker: Dr. Kelley Barnett

Upper Midwest States—Northern Illinois State College, DeKalb, Ill.
Speaker: Dr. Bernard Loomer, Federated Theological Faculties, University of Chicago, Chicago, Ill.

Pacific Northwest States—Pacific Lutheran College, Parkland, Wash.
Speakers: Dr. John Oliver Nelson, Yale Divinity School, New Haven, Conn.; Dr. John Magee, College of Puget Sound, Tacoma, Wash.; Mr. Denis Baley, Kenyon College, Gambier, O., author of main conference study book.

Pacific Southwest States—University of Redlands, Redlands, Calif.
Speaker: Dr. Alexander Miller, Stanford University, Stanford, Calif.

The Religious Revival

(Continued from page 7)

ent turning to God. Let us not because of it become complacent. The final result will come . . . from citizens like you and me letting Christ direct our words and actions in all areas of life."

U. S. Senator Herbert Lehman (Dem.) of New York:

"I am sure the increase in church membership is a sign for an active search for faith . . . for an absolute meaning in life . . . This search in itself is good . . . an aspect of the Divine Spirit that is within each and all of us.

"I believe that this generation is on its way to rediscover . . . the uniqueness of God, the supremacy of His ethics, and the transient nature of individual satisfactions when they are not rooted in righteousness. I think we are moving upward and onward in the sense that the future holds for all of mankind the promise of spiritual rebirth, if we will only avoid atomic destruction."

Bishop John Wesley Lord, Methodist Bishop of the Boston Area:

"I do not think that we can have a revival that is firm and dependable without corresponding social reform. When the spiritual fervor that has possessed our people comes to grips with the vital social issues that desperately need reform, then I shall accept the fact of a spiritual awakening in America . . . I believe there are evidences already in sight of such reform, but spiritual fervor must be tested on every side by the fruits that are produced in human society."

Mrs. Oswald B. Lord, New York, U. S. Representative on the United Nations Commission on Human Rights:

"America's devotion to the principle of religious freedom, together with the resurgence of interest in religion in this country, are more revealing of American ideals, character and purposes than volumes of words."

George Meany, Washington, D. C., President of AF of L-CIO:

"It is very clear that there is an increased religious consciousness in the United States . . . Recent social and economic pronouncements of national religious organizations (of all faiths) lead me to believe that most American clergymen are interested in relating religious principles and ideals to the issues and problems that confront all who work today. As the clergy in cooperation with the laity carry out programs of social action, the Church and the Synagogue will be an ever-increasing force for good, at home and abroad."

Bishop William C. Martin, Methodist Bishop of the Dallas, Texas, Area:

"It is easy for cynically-minded people to write off this growth in church membership . . . as a passing fad or a search for refuge by a frightened generation or the result of an effort by political leaders to build a barrier against communism. I am convinced that these are but negligible factors . . . I believe there can be no serious doubt that it is the result of one basic factor: Man is hungry for God and he is finding out that not all of the comforts of a gadget-surfeited age can satisfy that hunger . . . This is not to suggest that a more favorable attitude toward the church and its mission should become a basis for complacency or relaxation of effort. An honest appraisal of human nature and even a partial acquaintance with our national crime record and the prevalence of racial and class discrimination will quickly dispel all shallow optimism . . . But we can thank God and take courage that the followers of Christ are on the march again."

Vice-President Richard Nixon:

". . . The highest level of church membership on record . . . shows that in this apocalyptic age a much larger number of people than ever before feel an urgent spiritual need and are actively seeking the answers to the eternal mysteries of life. Increased concern for the fatherhood of God and the brotherhood of man can have the most far-reaching effects on our daily lives and our national existence. It is the one sure path to world peace . . ."

Bishop G. Bromley Oxnam, Methodist Bishop of the Washington, D. C., Area:

"The remarkable and steady growth of the churches in the United States reflects the increased effectiveness of a better-trained clergy, a carefully developed program of religious education, and of community service. It indicates the response of a deepening religious interest . . . It is not an emotional flare-up born of fear; it is the expression of thoughtful decision upon the part of increasing numbers in one of the great moments of history."

Dr. Norman Vincent Peale, pastor, Mable Collegiate Church, New York:

"I think there is a genuine revival of religion . . . The revival is not complete, certainly. It has not yet been reflected in a pronounced reformation in morals . . . I can only say from my personal experience that the hundreds of people I meet are definitely experiencing profound change, or they desire to . . . The opportunity to make this revival firm in a widespread deepened spiritual tone is squarely up to the church. It is being given its chance to transmit spiritual vitality to people and to guide them by an educational process to definite Christian living."

Dr. Earle B. Pleasant, New York, National Director, Religion in American Life:

"I am not quite sure that the revival of interest in religion represents a true spiritual reawakening . . . A much more true index could be given a year or so hence after it is discovered how the influx of people into all houses of worship is being assimilated and permanently oriented into the official structure of organized religion. I am sure that if our religious groups can take advantage of the new interest in religion and the new surge of attendance in which the RIAL program has had a part, the spiritual vitality of the nation will be increased and the moral fibre strengthened."

Dr. Liston Pope, New Haven, Conn., Dean of Yale Divinity School:

"There is no great religious revival in America, and probably will not be in the accepted sense, which is the 19th century sense. But there is a great revival of interest . . . Religion has a better hearing, and less open opposition, than at any time in this century. By the same token, ideals are rebuilding, moral ideals and religious ideals . . . (But) preoccupation with the condition of the churches and the extension of church membership . . . should not be allowed to obscure the present state of the world and its need for a redemptive Gospel. There could be little debate over the proposition that the world stands at the present time in one of its most critical moments. At this time of the greatest need, the influence of religion on human affairs appears to be indirect and, all told, rather minimal. Even in the United States religious convictions make little discernible difference in American policies . . . Religion has helped to keep alive idealism with regard to world order . . . but the great decisions are made

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largely within the context of power considerations and conflicting secular ideologies . . . Nor have the religious agencies been of very much importance in bridging over the gaps between economic classes and racial groups; indeed the churches and other Christian bodies have largely adapted themselves to these divisions . . . Even with respect to the values by which men live and judge their social institutions, religious forces for the most part have been relegated to the sidelines and secular values are elevated to positions of supreme importance."

DR. NATHAN M. PUSEY, Cambridge, Mass., President of Harvard University:

"Within the university world the indifference long accorded to religion . . . has been giving way. So largely has the hostility sometimes latterly visited upon religion, especially perhaps Christianity . . . A shift is coming. If it was only yesterday that theology was simply "tolerated" within universities as a harmless survival from an earlier day . . . today it is almost universally acknowledged that the study of religion rightfully belongs, and that this is so because religion's concerns make valid claims upon us all."

MRS. FRANKLIN DELANO ROOSEVELT:

"I cannot help but think that (increased church attendance) is for the good and may help us to increase our consciousness of spiritual values, and the accompanying responsibility at home and abroad for better opportunity for people everywhere to lead a better life."

RT. REV. HENRY KNOX SHERRILL, Presiding Bishop of the Protestant Episcopal Church:

"I cannot help but believe that this statistical picture is a most encouraging one. It shows that people . . . are reaching out for something in a very real and vital way. I myself believe that the times have had their inevitable effect upon people and that men and women everywhere are realizing in a new sense that to build a world of peace based upon justice there must be the power of the Living God through Christ."

HAROLD E. STASSEN, Assistant to the President for Disarmament:

"The fact that the increases are continuing to climb upward, that they are taking place among all of the faiths, and that the growth is particularly evident among the children and youth speaks well for the continuance of our religious heritage . . . I commend the religious leaders of all faiths who . . . have worked and prayed and persevered to assist in bringing about these significant achievements which, I am confident, are but the herald of greater things to come."

ADLAI E. STEVENSON:

"The increasing numbers of Americans who are joining religious groups demonstrate the deep currents of faith that are flowing in our time. No human explanation can fully account for the profound, inward and mysterious working of the spirit of God, but it is clear that, amid the tragic world events of recent history, anti-religious philosophies have lost much of their appeal. Material wealth and worldly creeds have not satisfied the hunger of the soul.

"This interest in religion provides, as the general board of the National Council of Churches has said, a great opportunity for this to become an age of faith. It is the hope of millions of Americans that our religion will not exhaust itself in the external and superficial, but that it will become a mature and responsible faith of heart, mind, and soul.

"It is our hope that this new religious interest will not make us self-righteous, but that it will make us aware of our limitations and of our need. The test of a religious revival lies in what it produces in uprightness of personal life and justice in society.

"The struggle to make the religion of our lips into the religion of our heart is never-ending, and we must continue that struggle in the midst of this great and encouraging outpouring of religious interest in America today."

MRS. THEODORE O. WEDEL, Washington, D. C., President, United Church Women:

"The new figures on church membership indicate not only a growing spiritual hunger on the part of our people (but also) that all the religious bodies in the U.S.A. are doing an increasingly good job of winning people to the church, and of making religion relevant to modern life . . . I am convinced from my constant contact with church women that there is today a very real deepening of faith . . . seen in greater interest in prayer and Bible study and in a growing sense of social concern . . . The real test will come in the next ten or fifteen years when we discover whether increased membership brings decreased crime, juvenile delinquency, divorce and social and racial tension."

BISHOP HAZEN G. WERNER, Methodist Bishop of the Ohio Area:

"It seems only fair to assume that the churches have presented a valid claim on life and have met with a wholesome response. Much of this expanded interest can be attributed to what has been happening to people. The impermanency of material things, the lessons of the war have caused men and women to turn to the imperishables of religion. Evangelism . . . has gained the respect of people everywhere . . . While many modern influences in our society are divisive, tending toward social and personal instability, the church is a stabilizing force, stressing the need for wholesome personal and social living."

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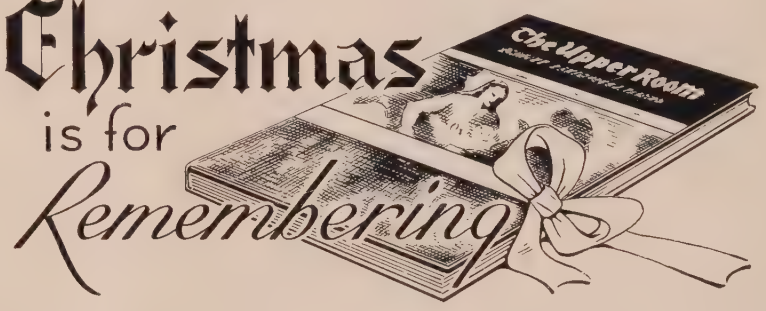

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BOOKS

The Virgin Mary

By GIOVANNI MIEGGE. Westminster Press, Philadelphia, $3.50.

The sub-title of this very careful and scholarly study is "The Roman Catholic Marian Doctrine," whose development Prof. Miegge, of the Waldensian Theological Faculty of Rome, traces from the Apostolic to the present age.

The words of the translator's preface do not seem an exaggeration: "The devout and lowly maiden of Judah has become Queen of Heaven. . . . Mary has eclipsed her son. . . . The movement goes on . . . the devotion of millions is being directed to one who has left us relatively little to direct our faith or conduct."

The translator, Dr. Waldo Smith of Queen's Theological College, Kingston, Ontario, reminds the reader that the Orthodox Church, in addressing devotions to Mary, does not lose sight of her humanity, and has not accepted the dogma of the Immaculate Conception proclaimed by Rome a century ago.

It appears in the course of Dr. Miegge's study that the Roman Catholic Church in the period since the Protestant Reformation has sought by exalting Mary to recover values in the truth of the Incarnation that were being lost sight of through emphasis on the divine in Mary's son at the expense of his humanity. The study shows well how difficult it is for the thoughtful and conscientious historian-theologian to keep this process within bounds, i.e., to prevent the loss from popular sight of Mary's humanity. If this is true on the strictly doctrinal side,—as Dr. Miegge leaves no doubt—what must we think of the Fatima cult, and the acceptance of visions of the Virgin as a channel of divine revelation, healing, and political forecast? That question is not directly treated by the author: it probably falls outside the strict bounds of his study.

The study takes account from the words of competent Roman Catholic writers, of the principles which have been gradually developed into the present doctrine: "the principle of singularity," "...of propriety," "...of eminence," and "the principle of analogy with Christ."

Succeeding chapters examine in detail developments of doctrine that seem to Roman Catholics adequate to justify such descriptions of Mary as "The Mother of God," "Queen of Heaven," "The Immaculate," "The Co-Redemptress."

Some apostles of the cult, earnest, honest, devoted, evidently think that the apostasy of the masses has gone too far to be overcome by a more orthodox gospel. They hope to recapture the masses by an intense psychological appeal through "this fascinating symbol" in which "the most typical Christian qualities are brought together; goodness, pity, and the mercy that redeems and pardons." But beyond this propaganda or missionary level, Roman Catholic piety more and more follows the way, as one of its exponents describes it, "Through Mary to Jesus and through Jesus to the Father!"

Professor Miegge has deliberately eschewed the mere exposition of "a series of curiosities or scandals," preferring to "discuss among Christians a problem that however grave should not be insoluble." His Waldensian heritage of persecution has not distorted his perspective.

Crucial in the current development of the dogma, the author holds, is Cardinal Newman's view of dogma as a living organism. Many who tried to follow that view, the author notes, have been excommunicated. One of these, in Italy, an intimate friend of the reviewer, stoutly maintained till his death that he was no less orthodox than the great cardinal. Obviously, the Sacred Congregation does not mean to free the organism from watchful care and restraint. It seems to the writer of this review, however, that it is not as easy to satisfy or direct the emotional appetite of the masses — which sometimes rivals that of Diana's Ephesians—as to excommunicate a teacher.

"In the evolution of mariological dogma," writes Dr. Miegge, "the extremist theses are always sure to become the official theses sooner or later." Centuries of maturing have been required, but the pace is accelerating. The last four popes have brought the notion of Mary's sharing in the work of redemption to a point "clearly favourable to the limited sense of 'subjective' co-redemption," while doing "nothing to discourage a definition as co-redemptress in full sense," toward a dogmatic declaration of which the author thinks the Holy See is inevitably moving.

That would present some difficulty for those intellectuals who, in their efforts to remain orthodox Roman Catholics, are disposed to accept Mary as the symbol, equivalent, or vehicle, of

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the Holy Spirit. But if the Son, the Redeemer, requires a Co-Redemptress for His completeness, it is already sufficiently difficult to maintain the integrity of the Trinity!

Dr. Miegge warns Roman Catholics that they are coming dangerously near to a "radically immanent—that is atheistic—view of religion" if they yield to a popular desire for a female figure to project and symbolize the feminine feelings of love and compassion: for the Gospel and for apostolic Christianity, Jesus' humanity was adequate, and, as the author soberly reminds us, the redemption does not consist of the concentrated offering of all the sorrow of humanity, but of God's taking upon Himself man's sorrow and guilt.

This work is not all critical. It recognizes many values in the aims, the spirit, the practices of those who have become apostles of Mary. But the missionary work of Mary, and of the Church as the Body of Christ, must not be considered as co-redemptive. As to Mary symbol of the Church, the author observes that "on the Protestant side we are in the realm of allegory rich in spiritual meaning, on the Catholic side, of a sacramental realism." The burden and the spirit of the book, which stand out clearly in an impressive concluding chapter, correspond closely to the thought of Dr. John A. Mackay, president of Princeton Theological Seminary, in closing his penetrating and eloquent foreword:

> "What then of the Virgin? Let Mary continue to be 'blessed among women,' the greatest and most honored woman who ever lived. But let us not do her wrong. That she was honored to bring Christ the Saviour into the world is no basis for believing that she should now be Christ's substitute in the world. Today, alas, the blessed Virgin, whom Protestants, too, love, devotedly, is being given a religious status for which there is no Biblical authority and a redemptive role for which there is no spiritual necessity."

CLAUD NELSON

Understanding and Counseling the Alcoholic

By HOWARD J. CLINEBELL, JR., Abingdon Press, Nashville, Tenn., $3.75.

Stephen Foster who wrote the words, "All the world is sad and dreary" died at the age of thirty-eight in the alcoholic ward of Bellevue Hospital in New York City. He was unrecognized and seen

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merely as a burned-out "old man." Howard Clinebell, who is pastor of the Community Church, Great Neck, N. Y., has written a book which will be of interest to all concerned with the prevention of this kind of tragedy, which happens with increasing frequency.

The author's stated purpose is to aid the person who wishes to apply religious resources more effectively to the problem of alcoholism. He has succeeded in his purpose in an admirable way.

This book of eleven chapters is well-documented with factual studies from many experts in religion, pastoral work, psychiatry and the Alcoholics Anonymous program.

The chapter on Psychodynamics of a Religious Approach to Alcoholism brings to the reader a clear idea of religious resources along with the insights of psychiatric experience. The fact that religion and alcohol both have answers for rejection, boredom, drudgery and loneliness is discussed in a revealing manner. The problem of those who look for a "spiritual substitute" in a bottle is drawn sharply.

The minister's approach to the alcoholic person, helping the family of the alcoholic, and the prevention of the cultural problem of alcoholism, are dealt with in detail in the last five chapters of the book.

In this last section the chapter on Principles for Counseling Alcoholics will be useful to the minister who wants more information on pastoral counseling. The principles and procedures which Mr. Clinebell describes in using the resources of religion are not limited to use with the alcoholic. They are useful wherever people are in distress. The point at which a clergyman and others are sometimes used as a temporary prop which can hinder growth is discussed at length. The function of the wife of the male alcoholic and the role played by other members of the family is reviewed with insight.

A sharper distinction in the use of the words "alcoholic" and "alcoholism" could make the book more effective. The words are used interchangeably throughout the volume.

Progress in the last ten years in understanding and counseling with people who have problems connected with alcohol has been great. The present volume is one of the hallmarks of this progress and in turn makes a generous contribution of its own.

—Mark Shedron

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In His Name: Prayers for the Church and the World

Prepared by GEORGE APPLETON, St. Martin's Press, 103 Park Avenue, New York, $3.00.

Here at last is an ecumenical prayer book. Range it alongside *Cantate Domino,* widely used international interdenominational hymn book. It grows out of the desire of the compiler, Rev. George Appleton, secretary of the Christian Literature Committee of the Conference of British Missionary Societies, for a cycle of prayer that would help him pray for the work of the whole Church, not just his own communion or the missionary society through which he takes his share in the Church's mission. He felt a need also for a plan of prayer that would, in these days of working toward "Mission and Unity," not present missionary intercession as something specialized and separate but as an integral part of Christian faith and worship.

At the Willingen meetings of the International Missionary Council, Mr. Appleton, who is himself an Anglican, a former missionary to Burma, found that others shared his wish for a book of prayers that would incorporate this breadth of vision of the Christian life and task. Accordingly he has compiled petitions from many ages, lands and spiritual viewpoints, grouping them in ten chapters with such headings as The God of All; The Saviour of All; One Faith, One Lord, One Church; The Ends of the Earth; and Last Things. Leading into the meditations and petitions, at the head of each chapter are pertinent passages of the Scripture, in the Revised Standard Version.

The Church for Mr. Appleton includes the Roman Catholic Church and the ancient Christian churches of the East. There is a helpful subject index, and a complete listing of the sources of the 289 short sections, which range from ancient collects to a tribute to the Bible at the Coronation of Queen Elizabeth in 1953, from Thomas à Kempis and Ignatius Loyola to a BBC broadcast. You find yourself echoing the prayer of a Christian from the Hervey Islands and another from Nigeria. You follow the thinking of the Church Missionary Society, of World Dominion Press, of the Society for the Propagation of the Gospel, and of the Book of Common Order of the Church of Scotland. You come again to familiar petitions from Dr. Fleming's "The World at One in Prayer." You see the agelessness of the personal Gospel at the same time that you bear in mind the need for racial reconciliation, for literacy work and the extension of mass communication media, for such agencies as the Food and Agriculture Organization and the World Health Organization.

It is a rich collection of prayers and "biddings," topically arranged, with considerable fresh material contributed by the compiler, who has imbibed the simple, poetic English of the King James Bible. Adding to the usefulness of this prayer book "for the whole household of faith" is the attractive, readable typographical arrangement.

The National Council's Division of Foreign Missions has already used this new ecumenical prayer book in its meetings and staff retreat, and expects to use it in its annual assembly at Buck Hill Falls in late November.

FLORENCE GORDON

Faith, Reason and Existence

By JOHN A. HUTCHISON, Oxford University Press, New York, $4.50.

The Professor of Religion at Columbia University has written a good guide to the "Copernican revolution . . . in religious thought" which has come in our time. The book seeks to present the "issues that run like themes" in the new theological discussions. Beginning with the understanding of philosophy as ontology, the study of *reality* or *being-as-such,* the book moves through nine lucid chapters in which the ontological orientation is many times heavily underlined. Subjects much in contemporary discussions, such as symbols, revelation, history, culture and science, are dealt with. The chapter on religion, ethics, and moral policies is a fitting close, demonstrating the effectiveness of the author's use of the existential method of religious philosophy.

The able use made of contemporary sources, especially Tillich and Niebuhr, will lead many readers to take up anew some of the works. This impulse will be stimulated by the excellent lists of suggested readings included with each chapter, as well as a general reading list. The author has achieved his aim of writing for his contemporaries who have lived through the theological revolution and "have sought to adapt mind and heart to the new situation."

JOSEPH D. BAN

Christ and Culture

By H. RICHARD NIEBUHR, Harper & Bros., New York, $1.25.

The new series of Torchlight Paperback Books includes Professor Niebuhr's "essay on the double wrestle of the church with its Lord and with the cultural society with which it lives in symbiosis," first published in 1951.

Most of the book consists of thorough expositions of five schools of thought: Christ against culture, the Christ of culture, Christ above culture, Christ and culture in paradox, Christ the transformer of culture.

In a "concluding unscientific postscript," Dr. Niebuhr recognizes that the discussion of the "typical answers Christians have given to their enduring problem is unconcluded and inconclu-

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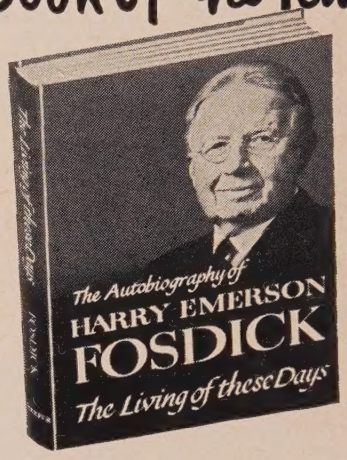

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sive." It could be indefinitely expanded. The author recognizes that the "types are by no means exclusive of each other," and there are "possibilities of reconciliation at many points among the various positions."

And one must "go farther and arrive at a conclusion." All too briefly put here, one of Dr. Niebuhr's conclusions is "that the problem of Christ and culture can and must come to an end only in a realm beyond all study in the free decisions of individual believers and responsible communities." We are also called upon to study the ways in which other men have answered these questions. "Our solutions and decisions are relative, because they are related to the fragmentary and frail measure of our faith."

BENSON Y. LANDIS

Christianity and the Existentialists

Edited by CARL MICHALSON, Charles Scribner's Sons, New York, $3.75.

Here indeed is discussion that should provide both interest and illumination. Eight different men have provided as many different approaches to a movement with a real impact upon contemporary religious thought. Although the initial chapter by the editor attempts to answer the question, "What is existentialism?" new facets come to light in the chapters that follow. The reader is certain to find at least one new friend in the discussion of Kierkegaard by H. Richard Niebuhr, Unamuno by John A. Mackay, Berdyaev by Matthew Spinka, Marcel by J. V. Langmead-Casserley, Herdigger by Erich Dinkler, Modern Art by Paul Tillich and Hölderlin and Rilke by Stanley Romain Hopper. It was Tillich's chapter on the "Existentialist Aspects of Modern Art" that first drew this reviewer's attention to the book, but the other chapters have proven every bit as meaningful. For the general reader who wants to know more about existentialism, here is an excellent opportunity to have an octet of thinkers sound the depths and bring to the surface the rare beauties of understanding to be found in existential thought.

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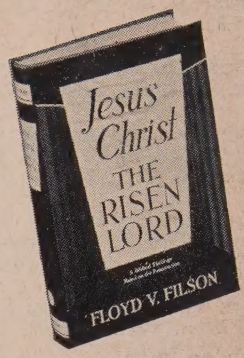

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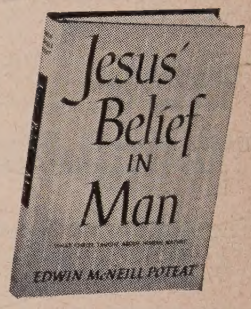

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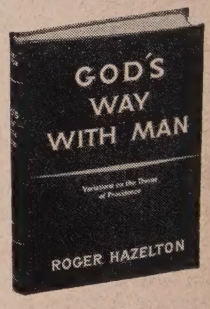

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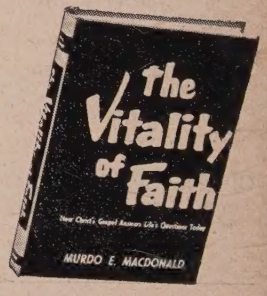

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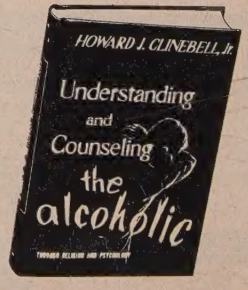

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